WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VII. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, SEPTEMBER 21, 1830. [HASTINGS & TRACY, PRINTERS.] No. 38.

COMMUNICATIONS.

For the Western Recorder.

RETRENCHMENT, No. I.

Mr. EDITOR—For eighteen hundred years the mandate has been sounding—"Preach the gospel to every creature." Still darkness covers the earth, and gross darkness the people. The command was addressed not merely to apostles, who were soon to leave the world, but to Christians of every age, to the end of time. This is evident from the accompanying promise—Lo, I am with you *always*, even unto the *end of the world*." Millions have since named the name of Christ; yet how slow have they been to appreciate; how tardy to fulfil this last injunction of the Saviour! Christ says, Ye are my disciples, if *ye do whatsoever I command you*. Here is a command, however, which for nearly two thousand years, has lain almost as a dead letter.

This truth is now generally acknowledged. It is seen that the church has all along neglected her duty; that in this respect, she has had scarcely any thing more than a name to live. But now it is pretended she is wide awake; that having aroused from the sleep of ages, she is effecting wonders. Is the church to be criminated at this enlightened age? Is not Zion beginning to arise and shine? Is not her light penetrating the darkness of heathen lands? Are not the streams of benevolence flowing to the ends of the world? Are not the missionaries fully obeying the Saviour's command? Has not the sound gone out to the perishing millions that sit in darkness? Are not the multiplied plans of benevolence pouring forth a flood of divine light and love, to purify and save the world?

Let us not decide too hastily. Let us not deceive ourselves. What a man soweth, that shall he also reap. Something has indeed been done. Many good things have been devised, and some of them partially executed. There has been some attention paid to this great command of the Saviour. Something has been seen occasionally of self-denial and of devotedness. But O, how little is the amount! The numbers, seemingly, who are beginning to live for God, are very diminutive. All, indeed, who have named the name of Christ, have in the most solemn manner promised to devote all they have and are to his service. Many have gone after covetousness. Some, no doubt, have made shipwreck of their faith; and many, very many, are unduly influenced by the customs and maxims of a sinful, rebellious world.

After all that has been done, and is doing, it is doubtful whether the gospel light is on the whole lessening the proportional amount of darkness. Most of the inhabitants of the globe are still idolators. Population increases with astonishing rapidity; and it is a question among those who have thought seriously upon the subject, whether the present system of exertion and liberality (if we may call it so) does more than to maintain the former proportion of christian territory. At any rate, 600,000,000 are still perishing in heathenism. Perhaps it is not too much to say, that for these thirty years past, this number seems not to be diminished. One thing is certain, that at the present rate, two thousand years more will roll away before this command of the Saviour will be fulfilled, and the gospel be preached to every creature.

A few, whose hearts have bled over the miseries of mankind, have gone forth in obedience to their Master, ready to suffer and die, if need be, for his cause; and a few others, scattered here and there, have been willing to sacrifice some share of their own private enjoyment, to aid in sustaining them in their labours of love. Still, the great body of the church remains inactive. While a few, like the advance guard of an enemy, have been struggling to arrest the progress of sin and destruction, and some have suffered, and actually laid down their lives in the cause, the great body of the church still remain in their tents, eating and drinking, enjoying the earthly good of their labour, giving only their wishes, with the refuse and the crumbs of their board, for the furtherance of the cause.

This state of things is evidently wrong. But when Christians are pressed with it, they answer, poverty, poverty, poverty. We give all we can spare. Applications are too frequent. Our refuse has been bestowed. Our crumbs have been exhausted. Our loaves must be hoarded up for ourselves and our children. I intend to show, Mr. Editor, that this kind of reply will never answer in the great day of reckoning. DENY THYSELF DAILY, is a command which now comes home to the churches with emphasis. And it may not be amiss for us to look a little at the articles of our store-house and our wardrobe, to see what we can spare for the support of the gospel messengers of peace.

Your's, A PRESBYTERIAN.

For the Western Recorder.

EXAMPLES OF METAPHORICAL LANGUAGE.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."—LUKE xvi. 9.

The interpretation of this passage is often regarded as somewhat difficult. But the difficulty is entirely removed, by the application of a common principle in the interpretation of figurative language. The figure of speech here used is the *metaphor*, of which we have a very clear example, in the first chapter of Isaiah. In the ninth verse, the Israelites are *compared* to the inhabitants of Sodom and Gomorrah; but in the tenth, are *addressed* under the *appellations*, "rulers of Sodom," and "people of Gomorrah."

In the passage quoted above, the first question is this:—Who are the friends to be secured by means of the mammon of unrighteousness? or, in other words, by the proper use of riches? In answering this question, we must observe, that these friends, whoever they may be, are to receive those who obey the exhortation, into everlasting habitations, when they "fail," i. e. leave the world.—But God, alone, can be properly said to receive men into the mansions of rest, after death; and, consequently, He alone can be referred to, under the appellation, "friends," in this connection. But why, then, is the plural number used? To answer this, we refer to the parable that preceded the declaration before us. The unjust steward, by the course there described, made to himself *friends*, who would receive him after his removal from the stewardship; and in comparing the *effects* of using wealth in a proper manner, to the *effects* produced by his conduct, it was natural to adopt an expression similar to that before employed.

The whole passage may be paraphrased thus:—"And I say unto you, make such a use of the riches of this world,* that when ye die, God may receive you into eternal habitations of bliss." It is to be remarked, that the comparison, in this case, is between the *effects* of two courses of conduct, without any particular regard to the comparative merit or demerit of the actions. The language used in making this comparison, is derived from the preceding parable.

As the principle of interpretation applied to this passage, is frequently overlooked by common readers of the bible, I shall adduce another instance of its application In the sixty-fifth chapter of Isaiah, we find this declaration:—"For, *behold, I create new heavens and a new earth.*" Here it is evident, both from the preceding and succeeding verses, that the moral changes, consequent upon the establishment of the Redeemer's kingdom in the world, are all that is intended by the new creation so clearly predicted, although the language is, perhaps, as strong as any that is used, in other parts of scripture, to describe the final destruction and renovation of the heavens and earth.

As a general thing, one of the greatest difficulties in the interpretation of the scripture, arises from the extreme boldness of its figures. Our comparatively frigid and philosophical language, is so different from the glowing dialects of the east, especially when used to express strong emotions or elevated ideas, that we are liable to constant deception in the perusal of the poetic parts of the old testament. Beside, our feelings are frequently so low, as to have no sympathy with those of the inspired writers on moral subjects, which of itself is a sufficient reason, for their being so often unintelligible. To understand, fully, the language of any writer or speaker, we must not only share his feelings in kind, but experience them in nearly the same degree. Hence, very few persons ever relish the Song of Solomon, coming, as it evidently does, from a mind highly enraptured with the love of Christ, and wholly unaffected by the grosser associations connected with the *language* of an amatory poet. The letters of Rutherford, perhaps, exhibit a state of feeling not unlike that of the royal singer, but seldom attained by common Christians.

C. S. A.

* Called "mammon of unrighteousness," from the manner in which they are too often acquired.

Such occurrences as the following are awful beyond description. Are they not far more frequent than is generally supposed, among Deists, Universalists, and other revilers? One instance, we remember, occurred a short time since in a neighbouring town, which made the very hair of the heads of these men "stand on end." Would that they might remember it:—

Condensed from the N. Y. Evangelist.

A WARNING TO INFIDELS.

The following is an affecting account of a gentleman who lived in a sea-port town in New-England, containing 8 or 10,000 inhabitants. He was a very skilful physician, and had a very extensive practice, and being a man of liberal education, and possessing a large share of general information, and considerable wealth, he had obtained an almost unbounded influence, in all that part of the country; and might have done much, very much, to promote the happiness of all his acquintances and the public at large.

He was a man of good moral character, and not given to any of the vices so prevalent with many who would be thought gentlemen at the present day. He was amiable in his general deportment, and much esteemed in all the families where he was employed.

Yet with all these qualities, and advantages, and opportunities to do good, he was a sceptic, and used all those arts and subtleties such men usually employ. Sometimes he was a Universalist, and defended that doctrine in all its different shapes. Sometimes he pretended to believe the scriptures, and would draw his facts and arguments from that blessed book; and as he was well acquainted with its contents, he was able so to quote as to confute almost any person who attempted to oppose him. At other times he would doubt the truth and divinity of the holy scriptures, or some parts of them, and bring different passages to make them contradict each other, so as to throw suspicion upon the whole, and make people doubt their truth altogether. He seemed to have an extraordinary disputatious disposition, and to take great pride in contending, especially with professors of religion, and those whom he supposed he could successfully combat; and from his learning and complete knowledge of the bible, he often confuted the weak and unlearned, and 'tis feared that he overthrew the faith of some. I recollect once in particular, when the Doctor began, in his usual way, to dispute, and try to establish the doctrine of universal salvation, that a pious gentleman asked him to account for the fact that men of sceptical minds so commonly died such miserble deaths; and mentioned Voltaire and some others as instances. The Doctor replied, that he did not give credit to all those representations about these men. Many of them, he said, were not true, and others were exaggerated; and there might be some who were so affected by early prejudices, and so weakened by disease, and terrified, as to cause them to say many weak things. But, continued the Doctor, I have got rid of my nursery faith. I am not such a fool as to believe all the ministers say about hell and future punishment, &c. They cannot terrify me. When *I die*, I do not want any of their assistance, nor do I intend to have any come near me. I am not afraid to die, but am ready to die now, &c. &c. In this state he continued until he was sixty years old. But though vengeance slumblers long, it does not always sleep. The day of retribution at last approached. The first thing which was done by divine Providence to stop his career, was to deprive him of his sight. He was suddenly struck blind. This entirely prevented his riding about town, and confined him to his house. Soon after it began to be rumoured about that he was in great distress of mind. The whole town soon learned that his conscience was aroused, and that his terrors and agony were of uncommon strength. People from various parts adjacent, went to his house to inquire into it, and there learned the fact. It could be no longer coucealed. His cries were heard in the street by every passer by, and he said aloud that the hand of God was upon him.—Every day crouds assembled around the windows, to hear his agonising cries and expressions of despair. I then lived in the same neighbourhood, and often stopped when I was on my way down the street, and listened to his cries of distress. He was not sick, but generally walking about in a little parlour next the street. I have often seen him clench his hands, and lift up his eyes, and say, "that there was no mercy for him; that all heaven was against him; that he had destroyed himself, and now there was nothing but a fearful looking for of judgment, and fiery indignation;—that he knew there was a hell, for he felt the flames already kindled up in his soul," and many of the like expressions. I remember once seeing several clergymen in the room praying with him; and I was told that the Doctor said all their kindness was lost, his sin was a sin unto death, and that it was wrong for them even to pray for him; that it was now too late, and that his was a desperate case; that he had long ago grieved away the Holy Ghost, &c. &c.

After every thing had been tried, even the pious began to despair of helping him. He seemed to grow worse and worse every day. He had no bodily disease, but seemed to wear away by the distress of his mind; and finally died uttering some dreadful expressions of despair.

As this gentleman left a large circle of relatives, (he left no chidren), much pains were taken to hush up this thing as much as possible for their sake. This event struck infidelity and universalism almost dumb, in that place, for a long time. The history of the case was so well known, that no one dared to say this man was mentally deranged.

Three years afterwards, I had a long conversation with a young physician, a student of the Doctor, and who attended upon him, and was generally in the room with him during all the last months of his life. The young man told me many more of the particulars attending the closing scene; and in conclusion, said that he had seen enough to cure him of all his infidelity, and that he did not believe there was a sceptic or a Universalist in the world, who had seen and heard what he had, who could retain his scepticism a single hour.

He furthermore said, that the Doctor, so long as he lived, was most the time walking about his room, and in constant agony.—When he was fatigued with walking, he would throw himself upon his bed; but never seemed to be quiet even for a moment. Ministers and religious people used to come to see him, and try to do something to relieve him. The Doctor used to thank them for their kindness; but would immediately begin to reason from the scripture, to prove that his case was desperate. He declared that he could not pray, could not repent, could not hope nor ask for pardon. He often solemnly warned the student not to do as he had done; told him that the bible was true; that there was a hell, and a dreadful retribution.

Thus lived and thus died this miserable man; a dreadful example of the madness and folly of *grieving* and *quenching the Holy Spirit*, and resisting the truth, and the remonstrances of conscience. There are many, no doubt, who are following the same dreadful course of infidelity, and some of them may die in the same fearful manner.

From the Boston Recorder.

THE MILLENNIUM.

That the Messiah would reign a thousand years on earth, was an opinion very early entertained by the Jews. Their mode of thinking and reasoning on the subject was as follows: "A thousand years with the Lord are as one day. (Ps. 90, 4, in Hebrew; compare 2 Pet. 3, 8). God spent six days of labour in creating the world, and the seventh was a Sabbath of rest. So for six thousand years (six days) this world will be a scene of labour and trial for the people of God; and during the seventh thousand of years (the Sabbath) the Messiah will exercise his peaceful dominion, and give his people rest." According to this view of the subject, the millenium must commence about A. D. 2000.

The general notion of a thousand years reign of the Messiah was transferred from the Jewish to the christian religion, and is distinctly recognised by the apostle John, Rev. 20. 4, 6. It was an idea full of comfort to the early and persecuted Christians, that this earth, which had been the scene of the church's humiliation and sufferings, should also be the scene of her triumphs and glory. About A. D. 130, Papias, a Phrygian father, of more zeal than knowledge, and more enthusiasm than judgment, advanced some very adventurous speculations respecting the millennium, and represented it as a personal reign of Christ on earth, attended with all the circumstances of earthly pomp and glory. Origen strenuously opposed this notion, and gave a more *spiritual* interpretation of the texts relating to the subject, representing the thousand years reign of Christ as the final triumph of christian principles over the wickedness of the world. This was the view adopted by the churches at Alexandria and Rome, and generally by the more enlightened Christians of that period.

Early in the third century, Nepos, a pious bishop in the eastern part of Egypt, opposed the opinion of Origen, in a work which he published on the subject, and adopted the more literal interpretation of scripture.—The zeal and piety of Nepos contributed much to give currency to his opinions; and after his death, his numerous adherents ranged themselves under another bishop, named Coracion. In the year 255, Dionysius, bishop of Alexandria, in order to put a stop to the growing heresy, took a very mild, prudent, and as it proved, successful course.—He invited all, both clergy and laity, who entertained these opinions, to a friendly council; the book of Nepos was publicly read, and for three days Dionysius was occupied in refuting its arguments, and in listening to and answering the objections of its friends. This task he executed with so much skill and good feeling, that at the close of the conference, Coracion and the others thanked him for his kind instructions, publicly renounced their own opinion, and adopted his. To confirm the honourable victory thus gained, Dionysius wrote a work on the *Promises*, in which he manifests the same spirit of moderation and christian candour. "In many respects (he says) do I honour and love Nepos, on account of his faith, his diligence, and his intimate acquaintance with the holy scriptures, and also on account of the hymns composed by him in which, many of the brethren still take comfort; and much more do I honour the man, because he has now entered into his rest. But more than any thing else I love and honour the truth; that must I praise and agree to, where it is rightly spoken, and investigate and correct, wherever there appears to be mistake."

Ever since this period the *spiritual* and the *literal* views of the millennium have prevailed alternately, and it is difficult to say which, on the whole, has had the most currency.—In the time of Cromwell, the wildest and grossest opinions were entertained by some respecting the personal reign of Christ; and views very similar are advocated by a zealous and active party in England at the present day.

For ourselves we are inclined to adopt the spiritual interpretation, and to regard the millennium as the ultimate triumph of christian principle over all the forms of human wickedness and error; without attempting to form any definite opinion respecting time, manner, and other circumstances, under which this great event shall take place. As the old testament conveyed an anticipation of the things of the new, so christianity in its present position leads us to expect a still higher and more perfect developement of the plans of divine benevolence for the salvation of man; but faith must necessarily lack something of the distinctness and definiteness of vision. Divine revelation gives us a few hasty glances at the scene of future glory, but not a complete and perfect view. All the prophecies of the bible have in them something of darkness and obscurity, till after their fulfillment; and the same is unquestionably true of the prophecies of our Saviour respecting the events that await his church. Enough is revealed for our encouragement and consolation, but nothing to gratify an eager and prying curiosity.

We have been led to the above reflections by the reception of a copy of *Lectures on the Millennium, by Rev. Joseph Emerson;* of which a second edition has just been published in this city, by Philip Shaw, for sale by Messrs. Pierce & Williams.

JEWISH TRADITIONS.

In illustration of our remarks on the millenium, we subjoin the following Jewish traditions, as we find them quoted by Eichhorn, *Commentarius in Apocalypsin*, vol. 2. p. 283 ff.

Tanchuma, fol. 255, 1.—"Make us joyful according to the days in which thou hast afflicted us by Babylon, Greece, the Romans, and in the days of the Messiah. And how many are the days of the Messiah? Rabbi Elieser, the son of Rabbi Jose, of Galilee, said: The times of the Messiah are a thousand years, saith the scripture, Isaiah 63, 4; for a day of God is a thousand years."

Gemara Sanhedrin Soah, 29.—"The world standeth six thousands of years, and in one it will be laid waste; for it is said, Isaiah 11, 17, *And the Lord alone shall be exalted in that day.* And in the interval of seven thousand years, there will be rest in one thousand of the years;" (that is, the seventh thousand will be a Sabbath.)

Sanhedrin, fol. 92. 1.—Aruch. v.—"There is a tradition in the house of Elijah, that the just, whom the blessed God will raise from the dead, shall no more return to the dust; but He will give them wings, as the wings of eagles, and they shall fly above the waters for the space of a thousand years; which being elapsed, the blessed God will renovate the world."

INCREASE OF POPERY IN UNITED STATES.

At the late anniversary meeting of the British Reformation Society, Lord Bexley, in the course of his speech, observed:—

"It is well known that before the war of the revolution, the Protestants of America formed an immense majority of the population; that in the province of Maryland alone was there any considerable number of Catholics; and that the first founders and settlers in the provinces of America were those who fled thither from a fear of popery; and who always exhibited the most ardent and zealous support of the protestant cause. They were chiefly men who escaped to America from the apprehended persecutions of the Archbishop Laud, and some before, from the time of Queen Mary. We might have supposed, therefore, that the American states would continue to be the strong hold of protestantism, even if it were suppressed on the continent of Europe; and the very last place where it was to be expected that catholicism would experience success. But what is the real state of the case? So few were the Roman catholics in America before the revolution, that there was no Roman catholic bishop throughout the whole extent of the provinces subject to the dominion of England. I, of course, except Canada from this; because that being a French colony, the religion of the people was preserved undisturbed on its cession to the crown of England; and there were, and still continue to be, bishops at Quebec and Montreal. In New-Orleans, also, a Roman catholic bishop was appointed by the French crown; but it was in the year 1791, that the first Roman catholic bishopric was established in the United States, and that was in the province of Maryland, when Baltimore was erected into a bishopric by a bull of Pope Pius VI. This was the first Roman catholic establishment; but, twenty years after, Baltimore was raised to the rank of an archbishopric, and four new Roman catholic bishops were appointed for Boston, New-York, Philadelphia, and Bardstown.

"The date of these new appointments is most extraordinary; and it appears strange, that, when the papal dominion was overthrown in Europe; when the Pope was a prisoner, and Rome declared to be only the second city of the French empire; strange, indeed, does it appear, that this should be the period when the dominion of popery was extended over America.

"After the restoration of the papal dominion in Italy, it may be easily supposed, that the attention of the court of Rome was earnestly directed to the same object. Accordingly, in 1824, two new bishops were appointed for dioceses, the seats of which were Richmond and Charleston; and the present Pope has appointed two more, one in Cincinnati, in the state of Ohio, and another at Mobile, in Florida; so that thus there are now, in what was exclusively Protestant America, one Roman catholic archbishop and nine bishops, and all introduced there within our own memory.

"It is not easy to reconcile it to ourselves that Boston, once the strong hold of protestantism, should now be the seat of a Roman catholic bishop. I mention this in order to show, that the Roman see does not sleep; but that on the contrary, she vigilantly urges on her schemes, to resume her ancient spiritual domination over mankind."

From the Evangelist.

NO MYSTERY.

Why are not Sunday school children converted?

Mr. EDITOR—There is a fearful and chilling apathy on the part of teachers, and the church, in relation to the *spiritual* interests of children attending Sabbath schools.

It is true, much has been done, and greater things are attempted; and the blessing of God seems to attend this most glorious cause, just so far as *faithful* efforts are made.

But the inquiry is often made, why are not greater effects produced from the vast amount of labour and instruction bestowed? Why are not Sunday school children converted by hundreds, and thousands, in the midst of us? This is a serious question. Shall we cast the blame on God? or shall we humble ourselves in the dust, and acknowledge that *we* are guilty; that we have not discharged our duty with faithfulness; that we have not expected their conversion; that we have not prayed for their conversion; that we have been merely willing to sow the seed, with the cold expectation that if they should live to grow up, it would take root, and bring forth fruit; forgetting that should they not in the mean time die, and go down to eternal death, the devil would sow his seed, which would take *immediate* root.

We who are teachers in this vineyard of the Lord, and have not been instrumental in saving a soul, have cause for alarm. We have felt no suitable anxiety for the salvation of our children; nor prayed in faith for their conversion; else, why has not God poured out his blessing? We have not wrestled with the angel of the covenant in agony of desire, and gone from our closets burdened with a sense of their danger and guilt, and warned them to flee from the wrath to come, as if we believed they were lost. No, we have not manifested by our looks and actions, any concern for their never dying souls. I say we are guilty, and I fear the blood of souls will be required at our hands. Some, whom we hoped would live long enough for the seed to take root, and bring forth its fruit, have died in their sins; and we shall meet them at the judgment, and hear their doom.

It is a common excuse among teachers, that we cannot expect the children to be converted now; but God will convert them in *his own good time*. When, I ask, is God's time? Such sentiments are expressed at teachers' prayer meetings, and at school before the children. At two of the meetings for the monthly concert of teachers, this was said, to my knowledge.

From the Christian Watchman.

RELIGION IN OUR COLLEGES.

The Quarterly Register of the American Education Society, for August last, has an excellent article on this subject. It seems to have been a matter of most serious consideration in the mind of that eminent man, the late President Edwards. It was a remark of his, that "Colleges ought to be so constituted, that vice and idleness should have no living there; otherwise they are fundamentally ruined and undone, as to their main design and most essential end." "It seems to me," says this good man, "a reproach to the land, that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected as to his morals. It is perfectly intolerable; and any thing should be done, rather than it should be so." He recommends that the governors and instructors of colleges particularly, singly and frequently, should converse with the students about the *state of their souls*. This was the practice of Dr. Doddridge, who kept an academy at Northampton, in England, in the last century. The Doctor, in a letter which he wrote in 1741, to Rev. Mr. Wadsworth, of Hartford, Conn. mentions that he had "*every year*, the pleasure to see some plants taken out of his nursery, and set in neighbouring congregations;" a circumstance in which he owned and adored the hand of a wise and gracious God. The Doctor observed that he instructed them carefully in the scriptures, labouring to establish them in its truths, and to promote their practical influence on their hearts; frequently conversing with *each of them alone*, and concluding the conversation by prayer." Now where shall we find a college, in our United States, where any thing like this is practised? And why should we not find it? The young at our colleges are looked up to, as not only the future lawyers, the civilians, the physicians of our community; but what is of more importance to the prosperity of the nation, as the future pastors of our churches. We are gratified to observe that the Quarterly Register of the American Education Society has entered on this subject with spirit, and we hope it will not be silent till something effectual is done, to *reform our colleges*. Let us not imagine that our zeal to promote missions will atone for a neglect in purifying the fountains of learning. These latter good works must be done, and the other not left undone.

From the Boston Recorder.

The following remarks, though written nearly two centuries ago, are strictly applicable to the present times. They are selected from a treatise, entitled, *The Kingdom of God among Men;* by Rev. *John Corbet*, one of the *ejected* ministers in the reign of Charles II:—

"To speak feelingly of divine things, seems folly or mere fancy, to them who have no knowledge or taste thereof in themselves.

"To express with zeal or vigour such things as seem to others incredible, though they be most true and excellent, is taken for madness.

"Tenderness of conscience, strictness of life, fervour of devotion, mortification and heavenly-mindedness, is, by sensualists, formalists, and carnal politicians, judging by their own measure, taken for hypocrisy, designing the applause of men, or some eminency and advancement in a party, or some other self-interest.

"A pious regard to the lesser as well as the greater commands of the law, and a dread of despising the least commandment, is commonly esteemed peevishness and needless preciseness.

"To distinguish between the holy and profane, the zealous and lukewarm, the carnal and spiritual in the visible church, and to judge of both sorts as they are, is a great offence to the world, for which the religious are thought to be proud, boasters, despisers of others, uncharitable, censorious; and formalists are magnified against them for their large charity towards all, which is indeed no charity, but indifferency in religion, not seldom accompanied with bitterness towards the godly.

"To speak as the scriptures doth of a peculiar people, and as Christ himself, of the

fewness of God's chosen among the many outwardly called, is accounted the confining of godliness to a party, and the fancying of themselves to be the only people of God. Now such arrogance is justly charged on those that place religion in narrow opinions, and platforms and methods of their own choosing, and judge of all men as they are nearer or farther from them; yet nothing is surer than that God hath a peculiar people, who are comparatively a small number, distinguished from the world by his own mark, which is none other than his own image in righteousness and true holiness.

"To discern a laborious, lively, faithful ministry, from that which is lazy, lifeless and deceitful, and to regard the one and the other accordingly, to note the ignorant, foolish, profane and scandalous of that function, *to contemn a vile person, and to honour them that fear the Lord*, to take notice of the serpentine seed, and to turn away from such, to abhor impiety, and to have no fellowship with the wicked in their evil deeds, provokes an evil generation that are hereby reproved and judged; and they raise an outcry against the godly, as factious, unsociable, despisers of government, makers of parties, and enemies of peace.

"To examine the doctrines, precepts, traditions, and customs of men by God's word, to use all just means to discern his will, and to choose to obey God rather than men, when their commands are contrary to his, is reviled for proud perverseness, contempt of ancient customs, and the authority of superiors, and disobedience to kings and laws.

"To be zealous for God's honour, and the purity of religion, to be earnest and active in stopping the course of sin, and promoting piety and the means of salvation, and to be concerned for God's interest in the world more than the common sort are, make the religious to seem pragmatical, turbulent, and unpeaceable.

"Strictness of profession, seriousness and necessary preciseness in conversation, seems to many to be the same thing with phariseeism, wherewith the most conscientious are commonly most reproached, and so the hateful name of Christ's worst enemies is cast upon his true and faithful followers."

TEMPERANCE.

For the Western Recorder.

TEMPERANCE CHURCH.

Ought not the churches to become associations for the promotion of temperance?

At a meeting of the third presbyterian church in Utica, on the 16th of August ult. this question was discussed, and unanimously decided in the *affirmative*.

The church proceeded to adopt a constitution, and formed themselves into a Society for the promotion of Temperance, on the plan of entire abstinence.

If it be true, that intemperance has, in modern times, destroyed more lives, alienated more property, demoralised more persons, and sent more souls to perdition, than all other vices; if it costs the United States annually, a sum not less than $130,000,000, a sum sufficient to give the bible to every family on earth, in less than one year; if it be true, (and the truth must now be told), that scores from the bosom of the churches, and numbers who minister at the altar, drop into the grave by intemperance; if no drunkard shall enter the kingdom of heaven, and we cannot drink the cup of the Lord and the cup of devils, and Jehovah hath spoken it; if the angel virtue, temperance, is the handmaid of revivals, and intemperance the grand instrument of the devil, with which he most successfully beats down the cause of Christ, and establishes his own empire; if the example of every Christian who drinks temperately, gives impetus to the tide which rolls annually 30,000 deathless souls upon the dark billows of perdition;—then, *then*, where is there a Christian upon *earth*, where is there a church of Jesus under the heavens, which will not come up to the high and holy help of the Lord against the mighty, in the cause of temperance?

Were the whole "sacramental host" to put their hands and hearts to this good work, and come forward in one vast phalanx to the help of the Lord, the river of blood which now flows through our land would be reduced to a rill, and we might hope in a few years to see the monster intemperance driven from the earth.

Is it not the bounden duty of all who are set as watchmen on the walls of Zion, to sound the alarm, to cry aloud and spare not, by line upon line, and precept upon precept? And are not all the office-bearers in the church of Christ most imperiously called upon to rise and use all their prudent influence, that our churches may become efficient auxiliaries of the cause of temperance?

If, in *all* instances, it is not expedient to form the church into societies for the promotion of temperance, the time has come when a union with the Temperance Society may be made necessary to admission into the church. Let this practice become *universal*, and in a few years, at most, there will not be found an intemperate professor on the earth; and by the yearly addition of tens of thousands to the churches, would not the time soon come, when the destroying angel, Intemperance, would put up his sword, and exclaim, it is enough?

I do believe our brethren in the churches, generally, need only to look at this subject, in all its important bearings on the welfare of the Redeemer's cause and kingdom, to be prepared to act aright. I hope, therefore, that those whose minds are full of light, and whose hearts burn with love to the cause of Christ, will take up their pens on the above question. C.

From the Journal of Humanity.

SECRETS OF THE TRADE.

In the adulterations of brandy, it would seem, there is a far greater variety than in those of rum. Mr. Beastall mentions only the more honest and less pernicious ones, and yet his instructions, are so voluminous, that we find it difficult to give any adequate view of them within reasonable limits. We must content ourselves with giving only a few specimens of his way of doing business.

In the first place, then, your whiskey, or whatever it may be that you are to convert into brandy, must be "rectified," or deprived of its peculiar flavour, by running through charcoal powder. [This is on the supposition that you want to cheat good judges, and without using any considerable quantity of the genuine liquor, which you wish to imitate. Otherwise you may make your French brandy out of that distilled from cider, by putting into it a suitable quantity of dried peaches, baked brown, or gain your object by some other method equally cheap and expeditious.] Having thus obtained your rectified spirit, you will only have to give it the proper colour, proof, tenacity, softness, flavour, &c. For the colour, you can use molasses, burnt sugar, or oak shavings. The first suits the "vulgar," and the second and third satisfy nicer eyes and palates. By using molasses you can also greatly heighten the bubble proof, without the expense of increasing the strength of the spirt. The same end may be attained by the use of other materials. The "dulcified spirit of nitre added to pure whiskey, imparts to it a flavour not unlike that of French brandy."—Tincture of bitter almonds, "colouring," "one-fourth of good French brandy," will answer the same purpose. To make it a little nicer, we suppose, salt of tartar, orris root, saltpetre, &c. may be added. The next recipe (it is for *good French brandy*) we give entire:—

"Take sixty gallons of clean rectified spirit, one pound of sweet nitre, two pounds of red tartar in fine powder, one pound of ground cassia buds, one pound of bitter almond meal, mixed together, two ounces of sliced orris root, about thirty or forty prune stones pounded; agitate the whole together, two or three times a day for a week; let them settle; then put in one gallon of the best wine vinegar, and add to every four gallons one gallon of French brandy."

But "the usual method" is thus given:—"Mix one gallon of the spirit to be imitated with two gallons of rectified spirit." The "proper proportions" depend, however, on the purity of the spirit and the flavour of the brandy. Hence the price of imported brandy depends principally on the *flavour*, on the quantity of "rectified" spirit, to which it can impart enough of the brandy flavour to deceive the drinker.

"Take thirty-two gallons of the best cider spirit; and half a gallon of dried peaches, baked brown, until they are quite dry but not burnt; beat them to a powder, and put them into the cask; then take three quarters of a pound of red tartar, boil it in four gallons of water until it is reduced to two gallons; then strain it through a fine cloth, and when cold put it also into the cask, and stir the whole well together; then add to it eight gallons of French brandy, fourth proof. Allowing the cider spirit to be first proof, the two gallons of water in which the red tartar is boiled, will make the French brandy into first proof; this brandy, in six months time, will be very fine, and will be scarcely distinguished from French brandy, first proof, and which will be as wholesome as any brandy whatever. *N. B.*—It will be necessary to use a little colouring."

We may as well stop here. Mr. Beastall acknowledges that there is a "prejudice" against such proceedings, and that "the counterfeit and adulterated sorts are exceedingly detrimental" to consumers. This often doubtless results from the use of materials which Mr. Beastall has not seen fit to specify. His book is intended for the comparatively honest dealer. He tells us how to discover *lead* in wines, but gives us no directions for introducing it. Yet, without any compunctions of conscience, he can give directions for "passing white wine off for champaign," and for making port out of cider, by adding a small quantity of real port, and a *quantum sufficit* of elder-berry juice, brandy, and cochineal; and for many other transformations equally honest.

Let it not be said that these adulterations are uncommon, and practiced only by a few dishonest dealers. They, or others like them, are *common*, if not universal. The fact lies on the face of our prices current and bills of sale. Liquors, called Jamaica rum, French brandy, Holland gin, &c. are *retailed* at just about the cost of importation.—Those dealers, therefore, through whose hands it passes before it reaches the consumer, must depend on adulteration for their entire profits. The wholesale dealer, then, who has a large capital invested in the liquor trade, must be, we had almost said, either a knave or a fool. And it is certain that he *must* either adulterate his liquors, or do business at a loss; for if he does not sell as cheap as others, he cannot sell at all, and the market price supposes adulteration.

Now can an honest Christian carry on this business, and remain an honest Christian? It may be said that if liquors are so generally adulterated, and the price regulated accordingly, the process is a part of fair and honest business. But the price supposes but a *small* portion of other ingredients to be mixed with the pure liquor, and comparatively few purchasers understand even that.

The man who begins to "rectify" and mix, perils his honesty, as no conscientious Christian who feels the full import of the prayer, *Lead us not into temptation*, can do. He puts at stake not only his own soul, but those of his clerks, perhaps his *sons*, the children of his own body, whose salvation for *eternity* he endangers, by an unholy attempt to heap up riches for their use in *time!*

INTELLIGENCE.

CEYLON.

TEN YEARS LABOUR.

Mr. Spaulding, in a letter to his brother in New-Hampshire, under date of November, 1829, (see Dover Chronicle), gives a sketch of what has been accomplished at this station, by the blessing of God, during the last ten years. At the beginning of this period, there were but two feeble stations on the island; now there are five that are flourishing. Then their buildings were but the ruined relics of a former century, filled with "doleful creatures;" now they have neat dwellings and houses of worship. Then there were a dozen free schools, containing about four hundred boys; now there are more than ninety schools, embracing four thousand children. Then there were no female children in these schools; now there are eight or nine hundred. Then they had only an old Dutch catechism and a few tracts for school books; now the schools are well supplied. Then that there was no printing-press; now there are three in successful operation. "Then our system of boarding schools was like the world at the creation, without form and void, and the few youth who attended were almost compelled to come; now that shapeless beginning has assumed a form and sytem and motion, with one hundred and fifty boys, and thirty girls, and our seminary stands higher above the heads of the people here, than Oxford or Cambridge above the people of England; though it may be unworthy the name of a college or university. There was, then, no educated native to assist us; now fifteen or twenty young men of good promise have left the seminary, and are either employed by us or others as teachers or as readers. Others who have been taught in our mission, though they have not pursued a regular course, are employed by government, as interpreters at their courts, or as parish notaries, &c. Then three native lads had been admitted to our church; now there are more than one hundred. Then the people heard and saw evil spirits, and goblins, in all these old churches and houses, and considered themselves polluted, if they ate or drank on our premises; now those ghosts and demons have all fled, and many of the first classes bring their sons to eat and drink and sleep and live within our gates. The best of us, then, was only able to stammer in the Tamul language; and as for the Indus band, they had only begun the alphabet, and could not speak a word, and all were quite unaccustomed to the climate; now there is no one among us, who does not, on any occasion, speak readily and extemporaneously; and as for our constitutions, we are become natives. True, we are not so able to bear fatigue as when we came, our gait and motions are slower; but with more experience and prudence, we may do twice as much in a month that will turn to account, and find ourselves quite as free from pain, as we should probably be if in America. It is true, the effects of all our labours on the mass of the people would not be very visible to a traveller; but we who have been on the ground, can see that the progress of sin is in some measure checked. It does not roll through the country like a flood, as it did then. It only bursts out occasionally, or flows in hidden channels. A spirit of enquiry is excited; the shadow of heathenism on Sevans' dial has gone back ten degrees; the stone is rolled from the well's mouth; and were it not for the two giants, caste and custom, who hold this people with more than an iron grasp, I see few obstacles to the entire triumph of christianity."

Unitarianism in France.—The conductors of the Revue Protestante, the organ of those who call themselves the liberal party in the French protestant church, give the following as the fundamental doctrines of the gospel of Christ:—"The unity of God; the government of the world, having for its object the salvation of men, and their moral elevation, by means of religious knowledge; the liberty of man, or his capacity for good under the assistance of God, teaching him to withdraw himself from the power of sensuality, and by preserving the dignity of intellectual man, to arrive at peace of conscience and the rewards of eternity." And is this all? And can it be wondered at, that while protestant christianity has so widely degenerated on the continent into a system meagre and frigid like this, it has been involved in a death like slumber, and had well nigh been forgotten on the earth. Our hope for the French reformed church is, that a more evangelical spirit is finding its way among the members; and that every year is adding to the number of those who have been led to adopt infinitely higher views of the designs and effects of christianity.—*London Chris. Obs.*

Death of Clergy.—The month of August, during which so many of our fellow citizens were summoned into the world of spirits, was almost proportionably signalised by the number of deaths from amongst the clergy. During that brief period, not less than four of the small number of those who serve at our altars, were called to give an account of their stewardship. Who of their survivers amongst the clergy, but should hear, in the summons which called them hence, the voice of God admonishing them to be also ready; and so to do the work of the Lord from the heart, as at *His* coming to be found watching. Rev. Wm. Rafferty, principal of St. John's college, Annapolis; and Rev. Samuel Sitgreaves, rector of St. Stephen's church, Cecil county, and Shrewsbury parish, Kent county, Maryland, are amongst the departed; as well as Rev. Wm. Thompson, rector of Christ church, Rye, Westchester county, and Rev. Edward D. Griffin, who has of late been supplying the place of Rev. Prof. M'Vickan, in Columbia college, both of the diocese of New-York.

Since writing the above, we have heard of the death of Rev. Dr. Gardiner, of Trinity church, Boston.

The above paragraphs seems to have been issued at Philadelphia, in the Episcopal Recorder, just one day previous to the death of Bishop Hobart.

Female School at Smyrna.—We mentioned last week, that this school contains one hundred scholars, all that the present means will admit of. Mr. Brewer, in a letter to the editors of the New-York Observer, under date of April last, says—

"All that compels us to refuse many daily pressing invitations for admittance, is the want of room to receive more. We greatly long that the churches would furnish us with the means of increasing our operations a thousand fold.—Oh, that it might be in the hearts of some who mourn over the desolations of these primitive christian lands, to promote the study of the scriptures amongst the seven Asian churches."

REVIVALS.

Cicero, Onondaga Co. N. Y.—Extract of a letter from Rev. T. Baldwin:—

"Within the period of which it now becomes my duty to report to you, this congregation has been favoured with one of those seasons in which our Divine Lord is pleased to enlarge his people, and advance the interest of his kingdom on earth. At the date of my last report, the number of this church was eighty-seven; since that it has increased to one hundred and eleven.—Three have been quite recently dismissed, leaving its present number one hundred and eight. The more favoured weeks were in the months of March and April. By some, at least, in this place, a scene was then witnessed, the impression of which time can never efface. Eternity only can disclose its genuine results, and it is believed that there are those among us who will then look back to it with gratitude and praise, as being the period when they commenced a new and heavenly life."—*Home Missionary.*

North-Penfield, Monroe Co. N. Y.—Extract of a letter from Rev. R. Dunning:—

"Since my last report, the Lord has been carrying on his great work of subduing the stubborn hearts of sinners, and exhibiting the omnipotent efficacy of Christ's atoning blood. I cannot give you the exact number of hopeful conversions in the bounds of the society, but I may safely say, I think, rising of seventy. Forty of these persons have united with the presbyterian church; some more are expecting to do so, and others have joined the Methodists and Baptists. Besides the forty who have united with the presbyterian church, as fruits of the revival, ten have been added by letter and profession, making in all, for three months, fifty persons. Fifteen months ago the number of members in this church was forty-four. Their present number is one hundred and three. I make mention of numbers not boastingly, but to show what the Lord has done for us, "whereof we are glad." Neither would I maintain that numbers constitute the prosperity of a church without piety. An ungodly profession can only be considered as a dead weight, if not a curse, as Achan was, on the church of God."—*ib.*

Centre-Farmington, Ohio.—Letter from Rev. E. Bouton:—

"In a former letter, I believe I may have mentioned that there was some little indication of seriousness at Newton. At their last communion six were added to the church. I see more and more to convince me that the incorruptible seed of the word, though sown on apparently the most unpromising fields, will not be lost. This, for the encouragement of missionary efforts, is illustrated in Newton, but more clearly in Farmington. Six months ago, this was so unpromising a field, and the prospects so apparently hopeless, that I thought I must abandon it. But what a change! Now almost every young person in this congregation, or who has been at all under the influence of our society, is under serious impressions. Among these we number about twenty who are indulging hopes; some with more assurance, and others with fear and trembling. Two of our trustees who signed the application to your society are included in the above number. Their cases are as deeply marked, and as satisfactory, as any we have. Though there have been cases of deep and overwhelming impressions, yet there has been no irregularity and confusion. This work hitherto has been characterised by the most perfect order, and no visible opposition. Those under distress seemed not so much distressed from the apprehension of punishment as from a sense of guilt; those who hope, seem to be resting their hopes alone on Christ, and on the sovereign mercy of God in Christ. As far as I can understand their feelings, they feel, I think, that God has a perfect right to have mercy on whom he will have mercy, and that he would be perfectly right to have no mercy on them. We have in operation two Sabbath schools, and some of the larger scholars are among the subjects of this work. The prospects of this people are encouraging; they will, I think, be a happier people, and soon be able to do more for the support of the gospel than formerly."—*ib.*

Wilmington, Conn.—A letter from the Rev. S. S. Mallery, dated Aug. 12, states, that in the recent revival under his ministry, one hundred and two have been added to the church by baptism, and fourteen by letter. Thirteen months in succession he has had the pleasure of baptising, and the ordinance has been instrumental in awakening eight or ten persons. In every school in the town, some of the youth expressed a hope in Christ. In one district, the instructor, and fifteen of his scholars, were brought to know the truth in one week. In a pastoral visit to a man and his wife, who had indulged a hope for years, Mr. Mallery exhorted the man to begin family worship, which he had neglected.—He commenced the duty, and it proved the awakening of his daughter, nine years old. The number added to the presbyterian church is forty-eight.

Northwest-Bay.—Some time last fall a revival commenced in the baptist society at Northwest-Bay, and has extended into several different parts of the town, bringing under its power the drunkard and universalist, as well as the moralist. Since that time, probably there have been nearly ninety hopeful conversions. I know not the exact number that have connected with that church. In one neighbourhood, containing about twenty families, every person but four, that is above ten years of age, is now indulging the hope of adoption into the family of Christ. Since my last report, a gentle shower has distilled upon the neighbourhood in which I reside. There have been several hopeful conversions, and many have been, and indeed still appear deeply impressed with a sense of their guilt and danger; and yet professors as a body, seem careful and troubled about many things, and I fear will continue busy here and there, until the Spirit will withdraw."

SABBATH SCHOOL DEPARTMENT.

American S. S. Union.—While many of our self-styled liberal minded citizens are often sneering at the operations of this highly respectable board, and accusing its friends and promoters without distinction of the very worst of motives; there are those abroad, who, without claiming any peculiar friendship for religion, are fully persuaded of the highly important and philanthropic character of this institution. A demonstration of this is seen in the Paris Review Encyclopedique for May last.—Speaking of the fifth report of the Am. S. S. Union, the writer says, "Sunday Schools are among the greatest and most useful devices of religious philanthropy." He then gives a hasty outline of their rise and progress in Europe and America, estimating the number of pupils at 1,567,000, and adds—

"What a mighty lever in the hands of the benefactors of mankind, who rightly regard the propagation of knowledge as the best guaranty of social order and individual happiness! Sunday schools, will, perhaps, resolve a problem, which has been hitherto studied in vain, viz. to learn in what manner it is possible to inspire the lower classes with a desire and a sense of the necessity of learning. And they will attain this end by a single means, uniting popular instruction with the inculcation of religious principles." * * * "Behold the result of charity, when prompted by convictions of religious duty; and we may add, behold a result which can never be produced by boastful philanthropy, talking much and doing nothing. To move such a mass, and attach to a scheme of benevolence 50,000 persons, something more is necessary than declamation."

WESTERN RECORDER.

UTICA: SEPTEMBER 21, 1830.

Utica Synod.—The late meeting of this Synod, at Rome, was one of great harmony and of very precious interest. It will be seen by the documents here presented to our readers, that several interesting topics occupied more or less the attention of Synod. The narrative shows a truly excellent spirit. We hope that the matters set forth in it will be duly weighed and appreciated. The hand of God in reviving many of the churches, is not forgotten. The apathy, the lukewarmness, the negligence, and the worldliness of the *thriving* many, who still have a name to live, is not unacknowledged. The necessity of awaking to effort, to charity, to self denying activity in promoting the cause of the Redeemer, furnishes a theme for contemplation that will not soon be exhausted:—

NARRATIVE

Of the state of Religion within the bounds of the Synod of Utica, presented Sept. 11, 1830.

Every thing which is most immediately connected with the prosperity of the Redeemer's kingdom in the world, must be viewed with interest by all such as truly love Zion, and pray for her advancement. It is the imperious duty and delightful privilege of all the subjects of this blessed kingdom, both in their individual and associated capacity, to put forth their mightiest energies to advance its highest interests and prosperity. So intimately connected with these is the declarative glory of God, that we can never act with an ultimate reference to this grand object of our creation, without, at the same, regarding with intense interest those sovereign operations by which Zion is efficiently built up.

The Synod of Utica, in presenting their annual report of the state of religion within their bounds, find renewed cause for gratitude and praise to the great Head of the Church. While they would most deeply deplore their own unfaithfulness in the vineyard of the Lord, they would devoutly render thanks to his great name, that he hath not "dealt with us after our sins, nor rewarded us according to our iniquities." Amidst our numberless provocations, he has continued to us the ordinary means of grace, and, in numerous instances, he has graciously accompanied those means with the special operations of his Holy Spirit. On some of our churches and congregations, during the past year, the gentle dews of heaven have descended; and on others, he has, in his sovereignty, poured out his Spirit in copious effusions. To the praise and glory of his grace, we would record the heart cheering and soul reviving fact, that he has "appeared in his glory to build up Zion."

The congregations which have been most signally blest with the effusions of the Holy Spirit, are those of Sackett's Harbour, Brownville, Belville, 1st and 2d churches in Lowville, in the Presbytery of Watertown; Mexico, Parish, and Camden, in the Presbytery of Oswego; Western, Remsen, Trenton, Holland Patent, Floyd, Rome, Augusta, Westmoreland, York-Mills, and Utica, in the Presbytery of Oneida; and Hartwick and Morrisville, in the Presbytery of Otsego. Some of these precious revivals are reported as now in progress, and increasingly interesting. As the fruits of them, there have already been gathered into the churches about six hundred souls; and many more, who have recently obtained hope in Christ, will, we trust, come forward in due time, publicly to avouch the Lord Jehovah to be their God and everlasting portion.

While we recount these triumphs of grace, we would, with deep self abasement, acknowledge before God, that "Unto us belongs shame and confusion of face, because we have sinned against thee." "Not unto us, not unto us, O Lord, but to thy name, give we glory, for thy mercy and thy truth's sake."

"The general objects of benevolent enterprise have, to a greater or less extent, received the patronage of the churches within our bounds, during the year past. The bible cause, in particular, has been regarded with increasing interest, and considerable has been done to carry into effect the general object of speedily supplying the destitute population of our land with that precious word, which is "forever settled in heaven." The monthly distribution of religious tracts, has exerted a most powerful and salutary influence in those places where the system has been adopted, and we consider it highly desirable, that all the churches under our care should share in the blessed privilege of pursuing this cheap and easy method of doing good. Were this practice universally adopted, and pursued with that energy and perseverance which the importance of the subject demands, results beyond description glorious in their character, and eternal in their duration, would no doubt be realised.

We record with heart-felt gratitude, that sabbath schools and bible classes, those nurseries of piety, in which have already been reared many a plant of renown, destined to flourish in the courts of our God, are increasingly interesting and prosperous in many places within our bounds. The Lord has recently, in a very distinguishing manner, placed the broad seal of his approbation on these institutions, and we have almost witnessed a literal fulfilment of that inspired declaration, "Out of the mouth of babes and sucklings God has perfected praise."

The cause of temperance, which imperiously urges its claims to the attentive and ready co-operation of every Christian and every philanthropist, is regarded with very deep interest in most if not all of our congregations. The successful operation of Temperance Societies, on the principle of entire abstinence, is hailed with joy by most, (would to God we could say), by *all* the members of our holy communion. The sentiment ought to be deeply engraven on every heart, "Ye cannot drink the cup of the Lord and the cup of devils."

It affords us pleasure to state, that the monthly concert of prayer excites so much interest, as to be established generally by the churches within our bounds. But the want of interest which is manifested by the churches, as such, to this precious season of pouring out our hearts before God, in behalf of "a world lying in wickedness," is among the things which we most deeply deplore. We cannot conceive how a Christian, whose heart is warmed with the love of God, and fired with zeal for his glory and the salvation of souls, can willingly deprive himself of the privilege of uniting with the dear people of God at the monthly concert, in their prayers and their offerings.

Although our hearts have not been pained with the recital of any flagrant violations of sacred institutions, so far as the members of our communion are concerned, yet we have abundant cause for humiliation and deep self-abasement before a holy God. There is evidently great want of decision of character, and firmness of purpose to be devoted entirely to the service of the Lord. We do feel deeply to deplore the general apathy and death-like stupor which still prevail in many of our churches.—We are aware that in numerous instances, "the ways of Zion do mourn, and but few come to her solemn feasts," because her avowed friends do not boldly, and decidedly, and perseveringly, "come up to the help of the Lord, to the help of the Lord against the mighty." There is evidently too much of a disposition manifested to pursue that worldly policy, and to cherish that compromising spirit with an ungodly world, which have ever been perfectly congenial with the feelings of the grand deceiver of the nations, and all his active emmissaries on earth. We are convinced that the church of the living God is loudly called upon at this eventful period, to consider well wherein her "great strength lies;" to arise and take hold on almighty strength, and most solemnly to realise the import of those questions proposed by an apostle, when he said, "What fellowship hath righteousness and unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial?"

There yet remains within our borders "very much land to be possessed." There is a most lamentable destitution of those means which the great Head of the Church has appointed, and which he ordinarily blesses, to the sanctification of his people, and the saving conversion of sinners. "It pleases him by the foolishness of preaching to save them that believe." "Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." Let this be done with the following encouraging declarations of Jehovah distinctly in view, and the eye of faith firmly fixed on his immutable perfections, and the darkness which now broods over our moral wastes will be quickly dispelled. "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate. I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." Let us be excited to offer our united supplications, with a spirit of unwavering confidence, and unyielding importunity, that the blessed Spirit may come down upon all our churches and congregations, to awaken the slumbering energies of all who "have a name to live," and to multiply the trophies of his grace from among the multitude of the ungodly around us. The time for active service in the vineyard of our blessed Lord is continually drawing to a close. "The end of all things is at hand. Be ye therefore sober, and watch unto prayer; and above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins."

By order of Synod,

NOAH COE, *Stated Clerk.*

During the session, the following resolutions, with their recitals, were proposed, and unanimously adopted:—

"Whereas it has been represented that the depository of the American Tract Society at Utica, has been under the necessity, for the purpose of supplying a number and variety of tracts, equal to the wants of our congregations, of contracting debts with the Parent Institution, which debts it is important should be forthwith discharged: Therefore,

Resolved, 1, That the members of this Synod be earnestly requested to take this subject into prayerful consideration, to raise funds for the benefit of said depository, and to transmit the same to Mr. M. Brayton, Treasurer, Utica, on or before the 1st of January next.

"*Resolved*, 2, That it be enjoined on the ministers and churches belonging to this Synod, to take measures for the purpose of promoting, as soon as may be, the monthly distribution of tracts in all our congregations.

"*Resolved*, 3, That it be enjoined on all the churches belonging to this Synod, to set forward subscriptions in their respective places, for the purpose specified in the foregoing resolutions."

"Whereas there appears to be a spirit of opposition to the cause of temperance, awakening among those who are unfriendly to the progress of moral and religious order; and many who are unwilling to risk the gain to be derived from the making and vending of ardent spirits, are labouring to render the cause an object of popular odium, by charging its friends with having designs upon the liberties of our country; and whereas there does not seem to be as much feeling on this subject among our churches and congregations, as its importance demands: Therefore,

"*Resolved*, That the churches and congregations belonging to this Synod, be earnestly requested to renew their efforts in the cause of temperance, and to use all practicable means to further the objects of the American Temperance Society.

"*Resolved, also*, That it is a matter of deep regret that there should be found any among the professed friends of the Saviour, who still withhold their influence from a subject, confessedly, at once so humane and patriotic as the subject of temperance.

"*Resolved, also*, That in the opinion of this Synod, it is not consistent for persons professing godliness, and to be governed by the benevolent spirit of the Saviour, to be engaged in the business of making and vending ardent spirits."

Fast.—The Synod also adopted the following resolution:—

"*Resolved*, in pursuance of the recommendation of the General Assembly, That the second day of November next, be, and it is hereby recommended, to be observed as a day of fasting, humiliation, and prayer, on account of the sin which rests upon the church, and on the whole land, by the profanation of the Sabbath."

The Exhibition of the Oneida Institute took place last week, agreeably to previous arrangement. Few occasions of the kind have ever been attended with more interest. The compositions of the young men, as well as the manner in which they were spoken, drew forth sentiments of high commendation. The students

also sustained themselves well in the previous examination; and no doubt the evidence furnished on this occasion, in favour of the plan of uniting manual labour with study, will be deemed conclusive by every one who was not previously satisfied. Hereafter may we not expect to see greater liberality extended in behalf of the funds of this seminary? The community owe it something better than—"Be ye warmed, and be ye filled."

Bishop Hobart.—The Gospel Messenger extra, of last week, gives an extended notice of the sickness and death of this prelate, which took place at the house of the editor of that paper. An extract or two will not be uninteresting to our readers. Detailing the circumstances connected with the arrival of the bishop's son, the editor says—

"The enquiries he made after his family, the pious counsels he addressed to his child, the fervour of his religious feelings, the ardour of his affectionate language, produced for a time a most thrilling and overwhelming effect."

The son heard from the mouth of his father, "his last admonitions and affectionate entreaties to make the Saviour of his soul the supreme object of his love."

"Though Bishop Hobart did not consider himself alarmingly ill, till the latter part of his sickness, still he frequently observed, even in the earlier part of it, that it was the third attack of the kind, and one such, he had no doubt, would some day be his end. "Perhaps," said he, "this may be that one; if so, God's will be done. O, pray for me, that I may not only *say* this, but *feel* it, *feel* it as a sinner; for bear me witness, I have no merit of my own; as a guilty sinner would I go to my Saviour, casting all my reliance on him—the atonement of his blood.—He is my only dependence, my Redeemer, my Sanctifier, my God, my Judge." Such was the tenor of much of his conversation, and it is most earnestly wished that the writer had the ability as well as time, to record in the glowing language of the departed prelate, the evidence he gave of deep humility, of lively faith, of animating hope of the joys of heaven." * * "Frequently, through the day, and the night, he would request either the writer, or the reverend brother who was with him all the time, from Tuesday, P. M. till he died, to use some short prayer. This practice was continued till he became too much exhausted to be benefitted by it."

The remains of Bishop Hobart were conveyed to the city of New-York, and interred on Thursday afternoon of last week. The funeral was attended by the officers of Trinity church, the acting Governcr, the President of the Senate and Court of Errors, the vestries of the several episcopal churches, the benevolent societies of the episoopal church, &c. and a large concourse of citizens. The Bishop's age was 58.

The Twelve Jewish Converts.—Our readers will recollect the circumstance of twelve Jews, said to be converts to christianity, being baptised some time ago in Western Asia, and of some of them having been imprisoned and afterwards released. The following extract of a letter, communicated through Mr. Brewer, to the editors of the New-York Observer, gives a further account of these men. We are every day more and more convinced of the necessity of preaching a *pure gospel* to the Jews, instead of creating temporal expectations about the second coming of a Messiah, as has been done by Wolff and his adherents. As a general rule, perhaps, we may look for spurious conversions much in proportion as the gospel is adulterated:—

Extract of a letter from Rev. Mr. Lewis, dated from Endherlook, near Ceserea, April 10, 1830:—

"We reached this place the day before yesterday; and on the next day I had the gratification of seeing John Baptist and one of his companions in exile, the young man whose father is *Seraph*, and one of the rich and respectable families amongst the Jews of Constantinople. He, as well as John Baptist, please me much, as far as I have yet seen of them. They instantly came from Ghermir, (a village two hours distant), to visit me, when I gave notice of my arrival. With the exception of one more, (the individual who had suffered so much with John Baptist in prison), the account I receive of the others is not favourable. Their pecuniary wants, as I suppose, induced six of the number to have recourse to the great Armenian convent in the neighbourhood of Ghermir, and to pass themselves there as Armenians; so that the principal instruction they have had (as I learn) for some months past, has been on the subject of *not eating meat*, and with regard to *praying to the saints and their pictures*, &c. Two have been residing in the town of Ceserea, the one endeavouring to gain a livelihood by binding and selling books, the other by practising as a doctor. John Baptist has but a very indifferent opinion of these two, as well indeed as of the others who allow themselves to be deluded by the Armenians. I cannot speak further of them at present, but of course I shall try to make them all out, and judge for myself, and endeavour to give them such advice as they may need. I fear they were too hastily baptised. John Baptist is full of zeal, and the other is humble and interesting. The *younger* John I have not seen, as he has been ill. How happy I am that these three have remained firm, notwithstanding all their trials and sufferings. For the last thirty days, I have been assured that they have not had a *para*, living almost on nothing; whereas, if they would but act as hypocrites, even in some little degree, they might go and live as their brethren do at the convent."

Greek Mission.—Rev. J. J. Robertson, and Rev. J. H. Hill, are expecting to embark with their families the ensuing month, as missionaries for Greece. "There is every prospect of their being furnished, by the liberality of Episcopalians, and other friends of education in Greece, with a press, to be hereafter employed for the moral and religious benefit of that unhappy people."

African Mission.—Two coloured persons, by the names of Jones and Cæsar, late members of the African Mission School at Hartford, were ordained by Bishop Brownell on the 6th ult. as missionaries to Africa. They expect to sail, together with a coloured teacher and catechist, by the name of Johnson, and an intelligent coloured female, who has been preparing herself as a teacher of infant schools, early in the ensuing month, from Norfolk, under the special patronage of the Colonisation Society.

Popish Miracle.—The Hartford "Catholic Press," recommends to the perusal of its readers a new work, purporting to be an examination of a case of "MIRACULOUS RESTORATION," &c. The *restored* lady is said to be now living in Washington city. However, the names of the most "respectable physicians" of the city, and of the clergy, and even that of the archbishop of Baltimore, will scarcely suffice to impose upon the credulity of New-Englanders.—Now, since the days of witchcraft are over, they are not so easily cheated.

Gov. Cass' Address.—This address has been issued from the press of Mr. Williams, of this village, in a style every way worthy of its character. The lovers of literature will not fail to give it an attentive perusal. The publication of it was not designed as a mere compliment to the Governor. Its intrinsical excellence is of a high order.

Ministers in New-York.—Rev. E. Mason has been installed pastor of the church in Bleecker street, vacant by the death of Mr. Bruen. Rev. Dr. Woodbridge has accepted the call of the bowery presbyterian church, vacant by the death of Mr. Christmas; and Rev. John M. Krebs, of Carlisle, has been invited to take charge of the church in Rutger street, recently under the care of Rev. Dr. M'Auley.

Morals of the Theatre.—The St. John's City Gazette, of Canada, mentions, that at the representation of the battle of Waterloo, a man was recently shot with a gun accidentally charged with a ramrod, in such a manner as that in a short time he expired. His fellow actors, tho' aware of what had happened, carried the wounded man off the stage, and kept on playing for the gratification of the audience, just as if nothing had occurred. This, we suppose, was a lesson on the "virtue" of *humanity*. The Gazette regrets that any of his majesty's soldiers had so degraded themselves as to descend to the level of theatricals.

Boatmen.—The Seaman's Magazine contains letters from Rev. Mr. Winslow, who has visited the principal villages of this state as far as Buffalo, and down the other side of the St. Lawrence, in Canada. He seems to find the good people ready every where to second his views.

Declinature.—Professor Chase, of the Newtown (Baptist) Theological Seminary, has declined the title of D. D. recently conferred on him by Waterville college. These declinatures, after a while, perhaps, may become fashionable. To this we have no material objection.

Christian Spectator.—The Christian Spectator, for September, contains *Reviews* of the following publications: The Difficulties of Infidelity: True Religion delineated: Report of the American Sunday School Union: Memoirs of John Mason Good: Advice to Young Children: On African Colonisation: The Doctrine & Discipline of the Methodist Episcopal Church: On Penal Law: The speeches of Hayne and Webster: Bellamy on the Permission of Sin: Wood's Letters. This number is received at the bookstore of Hastings & Tracy, agents for the work.

The Southern Religious Telegraph mentions that Rev. J. E. Annon, who was constituted pastor of the presbyterian church in Petersburgh, Va. on the 10th of July last, died on the 31st ult. after having in a few short weeks given proof of his fidelity to his blessed Master, and received, as is hoped, some few souls as seals of his ministry. He died in peace, leaving "full evidence of his acceptance."

The following invention is singular enough. Why might it not be adopted as a substitute for high minded duelling?—

"The celebrated Dr. Galgert, of Stockholm, is at present at St. Petersburgh, where he has invented five balloons, which rise to a certain height, and there join and discharge their rockets one against the other. This novel exhibition attracts immense crowds."

George Predicari, a native Greek, recently from Amherst, Mass. has been appointed a teacher of Greek in Washington college, Hartford, Conn.

POLITICAL.

FOREIGN.

Two arrivals at New-York, on Tuesday last, from Liverpool, brought Paris dates to the 5th, and London dates to the 7th of August.

France.—Appearances are favourable to the restoration of tranquility in France, under the government of the Duke of Orleans.

The King and his household arrived at Rambouillet on the 1st of August. Here he numbered a considerable military force. Commissioners were sent to treat with him, and an abdication, together with a liberal allowance, was agreed upon. These commissioners had the generosity to cause a million to be delivered immediately to the ex-royal family, who wanted it, and had asked four millions for its journey. The three other millions were afterwards to be sent to Charles, and the commissioners devoted themselves to escort him, to spare him all dangers, or to share them with him.

Subsequently, as the King had received an accession of troops numbering 15,000, who seemed inclined to adhere to him, he refused to comply with the terms he had himself proposed, and also refused to restore the crown jewels.

The people of Paris became enraged at this intelligence, and a large military force set out immediately to March upon Rambouillet. On receiving news of the approach of these forces, the troops of the King deserted the royal cause. The ex-King thereupon abdicated the throne in favour of the young Duke of Bordeaux, appointing the Duke of Orleans Lieut. General and Regent of the kingdom, during the minority of that prince.

Being subsequently informed that 40,000 of the national guards, headed by two commissioners who had been with him, were coming upon him, Charles came to an immediate decision, and gave up every thing.

The ex-King and his family had left Rambouillet for Cherbourg, accompanied by the commissioners. The impression was, that it was the intention of the royal exiles to embark for the United States. But the latest account states, that King Charles, and his son, the Duke of Angouleme, were going to Switzerland, and the Duke of Bordeaux, with his mother, to Naples.

It is rumoured that the ministers of most of the European courts, have signified the friendly feelings of their respective sovereigns to the Duke of Orleans. Doubtful; there had not been time.

M. Farcy, one of the editors of the Globe, was killed at the assault upon the Tuilleries on the 29th July. At the theatre Francois a benefit is announced for the widows and children of the slain.

The Duke of Orleans has subscribed the sum of 10,000 francs to the fund for the relief of those who were wounded on the 27th, 28th and 29th of July, and for the families of the slain.

Paris, August 1.—The following ordinances have been this day issued:—

General Lieutenancy of the Kingdom.

Art. 1. The French nation resumes its colours. No other cockade shall henceforth be worn than the tri-coloured cockade.

LOUIS PHILLIPE D'ORLEANS.

General Lieutenancy of the Kingdom.

Art. 1. The condemnations issued against the press for political writings are to be without effect.

Art. 2. Those persons imprisoned for such writings are to be immediately set at liberty. All fines and other expenses incurred are to be refunded. LOUIS PHILLIPE D'ORLEANS.

Paris, August 2.—The following order of the day has been issued by Gen. LaFayette, on accepting the command of the national guards:—

"During the glorious crisis in which the Parisian energy has conquered our rights, every thing still remains provisional. There is nothing definitive but the sovereignty of those national rights, and the eternal remembrance of the glorious work of the people. But amidst the various powers instituted through the necessity of our situation, the reorganisation of the national guards is a most necessary defence for the public order, and one which is highly called for. The opinion of the Prince exercising the high station of Lieutenant-General of the kingdom, most honourable to myself, is, that I should for the present take that command. In 1790, I refused to accept such an offer, made to me by 3,000,000 of my comrades, as that office would have been a permanent one, and might one day have become a dangerous one. Now that circumstances are altered, I think it my duty, in order to serve liberty and my country, to accept the station of general commandant of the national guards of France.

"LA FAYETTE."

Paris, August 4.—The following act, subscribed—"To my cousin the Duke of Orleans, Lieutenant-General of the Kingdom," has been deposited by order of the Duke of Orleans in the archives of the Chamber of Peers:—

"*Rambouillet, Aug.* 2, 1830.

"*My Cousin*—I am too profoundly grieved by the evils which afflict or might threaten my people, not to have sought a means of preventing them. I have, therefore, taken the resolution to abdicate the crown in favour of my grandson, the Duke de Bordeaux. The Dauphin, who partakes my sentiments, also renounces his right in favour of his nephew.

"You will have, then, in your quality of Lieut. General of the kingdom, to cause the accession of Henry V. to the crown, to be proclaimed. You will take, besides, all the measures which concern you, to regulate the forms of the government during the minority of the new king. Here I confine myself to make known these dispositions. It is a means to avoid many evils.

"You will communicate my intention to the diplomatic body, and you will acquaint me as soon as possible with the proclamation by which my grandson shall have been recognised King of France, under the name of Henry V.

"We will regulate the other measures which will be the consequence of the change of the reign.

"I repeat to you, my cousin, the assurances of the sentiments with which I am your affectionate cousin, "CHARLES.

"LOUIS ANTOINE."

Paris, August 5.—Yesterday accomplished the work which was begun on the 28th and 29th July. The transport of patriotism which led to Rambouillet nearly 60,000 men of the national guard of Paris, has been fruitful and powerful as was to be expected. At the news of this movement, the King quitted Rambouillet with his family, abandoning every thing, even his last hope. The national troops which set out under the command of Gen. Pajol, who was accompanied by Gen. Excelmans, Col. Jacqueminot, and M. George Lafayette, displayed, as in the great week which is just finished, an admirable enthusiasm. The result of this movement has been immense; the flight of the King, his definitive abdication, the taking of all the diamonds of the crown, the capitulation of the whole royal guard. Such are the fruits of this day, which closes the glorious revolution that a great nation has just effected. Such troops were worthy of such chiefs.

At six o'clock, Gen. Pajol and Col. Jacqueminot entered Paris with the crown diamonds, amidst cries of the "*Charter for ever! the brave National Guard for ever!*"

To-day, at 4 o'clock, the Duke de Chartres, (eldest son of the Duke of Orleans), entered Paris at the head of his regiment, preceded and followed by the national guards of Rouen and Evreux, and a very considerable number of young men. He proceeded along the boulevards to the Palais Royal. The Duke of Orleans and the Duke of Nemours were to the right and left of the young Prince. The crowd assembled on his passage welcomed him with the most lively acclamations.

The accounts which have been given in some journals of the number of killed and wounded were incorrect. From the inquiries that have been made, it appears that the number of killed and wounded on the 27th and 28th July, was from 1600 to 1700. It is probable that it was more considerable, but we cannot have an account of the wounded who were taken to their own homes. We speak here only of the hospitals.

Letters from Bordeaux announce that liberty had not been restored there until after a bloody struggle. The troops fired on the citizens by order of M. de Cursay, the prefect of La Gironde. But the blood he has caused to be spilled did not go unpunished, for this cruel man perished in the midst of the fray.

SITTING OF THE FRENCH CHAMBERS.

Paris, August 3.—The Chamber of Peers and the Chambers of Deputies met this day; when the session was opened by the Lieutenant-General, who made the following speech:—

"*Peers and Deputies*—Paris, troubled in its repose by a deplorable violation of its charter and of its laws, defended them with heroic courage! In the midst of this sanguinary struggle, all the guarantees of social order no longer subsisted. Persons, property, rights, every thing that is most valuable and dear to men, to citizens, were exposed to the most serious danger.

"In this absence of public power, the wishes of my fellow citizens turned towards me; they have judged me worthy to concur with them in the salvation of the country; they have invited me to exercise the functions of Lieutenant-General of the kingdom.

"Their cause appeared to me to be just, the dangers immense, the necessity imperative, my duty sacred. I hastened to the midst of this valiant people, followed by my family, and wearing those colours, which, for a second time, have worked among us the triumph of liberty.

"I have come, firmly resolved to devote myself to all that circumstances should require of me in the situation in which they have placed me, to establish the empire of the laws, to save liberty, which was threatened, and render impossible the return of such great evils, by securing forever the power of that charter, whose name, invoked during the combat, was also appealed to after victory.

"In the accomplishment of this noble task it is for the chambers to guide me. All rights must be solemnly guaranteed, all the institutions necessary to their full and free exercise must receive the developements which they need. Attached by inclination and conviction to the principles of free government, I accept beforehand all the consequences of it. I think it my duty immediately to call your attention to the organisation of the national guards, to the application of a jury to the crimes of the press, the formation of the department and municipal administrations, and above all to that 4th article of the charter, which has been so hatefully interpreted.

"It is with these sentiments, gentlemen, that I come to open this session. The past is painful to me. I deplore misfortunes which I could have wished to prevent, but in the midst of this magnanimous transport of the capital and of all the other French cities, at the sight of order reviving with marvellous promptness after a resistance from all excesses, a just national pride moves my heart, and I look forward with confidence to the future destinies of the country.

"Yes, gentlemen, France, which is so dear to us, will be happy and free. It will show to Europe, that solely engaged with its internal prosperity, it loves peace as well as liberty, and desires only the happiness and the repose of its neighbours.

"Respect for all rights, care for all interests, good faith in the government, are the best means to disarm parties, and to bring back to people's minds that confidence in the institutions, that stability, which are the only certain pledges of the happiness of the people, and of the strength of the states."

The Chamber of Peers appointed a committee to draw up their address, in answer to the speech. The Chamber of Deputies was occupied in the morning and evening, in examining the validity of the elections.

As soon as the Chamber of Deputies shall be constituted, it was believed that a proposal will be made to it, to offer the crown to the Duke of Orleans. The general impression was, that the Duke of Orleans would be made King, without much opposition. The majority of the nation would probably prefer other than a kingly government, but they fear that an attempt at this time to form such a government, would be attended with a long and bloody struggle, and they will content themselves, for the present, with curtailing the power of the crown and extending the privileges of the people.

Two young citizens of the United States, who on the first day of the resistance of the Parisian youth, took up arms in favour of liberty, are said to have perished victims of their enthusiasm.

Great-Britain.—The news from England by the above arrival is not very interesting. Mr. Brougham, Mr. Hume, and Mr. O'Connell, had been re-elected to Parliament. The crops of grain were still very promising, and prices remained the same.

The London papers are filled with speculations respecting the probable result of the present revolution in France. The general conclusion seems to be, that if the Duke of Orleans is called to the throne, and the charter of Louis 18th is re-established, the danger will be over; otherwise, the scenes of 1892 and '3 will be repeated, with all their horrors.

The King of Naples died at Turin, the latter part of July, aged 53. He is succeeded by his son Ferdinand Charles, who is in his 21st year.

Greece.—A letter from Prof. King to a gentleman in New-York, dated Tenos, May 11th, contains the following rumour:—"To-day, it is reported that the Turks are leaving Athens, and the Greeks beginning to return to that place. This important news, however, needs confirmation. I think it is probably true; if so, I need not say that I shall most heartily rejoice."

Mr. King writes, that there have been lately in Tenos about a thousand pilgrims, or "Worshippers," as they are called, from different parts of Greece, Asia Minor, and Constantinople, to worship the Virgin Mary.

DOMESTIC.

Another Steam-Boat Explosion.—On Saturday the 11th inst. the steam-boat United States, Capt. Beecher, on her passage from New-York to New-Haven, burst her boiler, near Blackwell's island; by which accident three coloured men, employed as hands on board the boat, were so badly scalded, as to cause their death. Mr. Ephraim Wooster, of Derby, Conn. about 60 years of age, was badly scalded, and fell overboard. He was taken up by a boat, and carried to Blackwell's island, but soon expired. Mr. Hiram N. Clark, merchant, of New-Haven, leaped overboard, and is supposed to have been drowned. A coloured boy, 15 years old, is missing, and supposed to be dead; and one of the firemen, who was scalded, died on Tuesday the 14th inst. Capt. Beecher, and several others, were considerably scalded. The cause of the disaster is not explained. The boat had been under way about an hour, and according to the testimony of the captain and engineer, without any extraordinary pressure of steam. The boiler, however, was of iron; which, perhaps, is the best explanation that can be given.

A later account says, that the body of Mr. Clark had been found; and the body of another person, name unknown, was also found at the same time. This makes eight, who it is ascertained lost their lives.

The Chickasaws.—A delegation of the Chickasaw nation, consisting of twenty-one chiefs, met the Secretary of War and Gen. Coffee, commissioners appointed by the President to hold a treaty with them, at Franklin, Tennessee, on the 23d ult. They at first declined a removal to the west, until they should have an opportunity of exploring the country; but afterwards agreed to a proposition stipulating the payment of an annuity, or the purchase of other lands for them, in case they should be dissatisfied on an examination of the lands offered them in exchange. A treaty was made accordingly.

Mr. Webster.—A gentleman in France writes to his friend in this country, from Paris, that the speech of Mr. Webster at the last session of Congress, has been translated into French, and that greater honours have been awarded to him by the statesmen of that country, than were paid to Pitt or Fox; that he is, in fact, universally regarded as one of the first debaters of the age. *National Journal.*

Indian Council.—At a grand Indian council held at Tonnewanda village, on the 5th inst. *Suseawaya*, (or Jimmy Johnson), a pagan chief of the Tonnewanda tribe, was chosen to fill the place vacated by the decease of *Red Jacket*. The ceremonies were interesting and solemn, and lasted three days. Many of the chiefs addressed the assembled multitude, some to the length of four or five hours.—*Batavia Adv.*

Rail-Road from Hudson to Utica.—Application is to be made to the next legislature, for the incorporation of a company with a capital of two millions of dollars, or such sum as may be found necessary for the purpose of constructing a rail road from the tide waters of the Hudson river, by such route as may be found most practicable, to the village of Utica.—*Alb. D. Adv.*

State Convention of Teachers.—At a county convention of teachers in Geneseo, a state convention was recommended at Utica, on the 28th day of October.

Caution.—We would put the public on their guard against a ridiculous pamphlet published somewhere in this city, and entitled, "Life of the celebrated Salem Murderer." The whole thing is one of the most bare-faced impositions on the credulity of the curious, that was ever got up. A large portion of the pages are extracted from the novel "Falkland," with the simple alteration of names and places; and the story of the adultery detailed in that book, is told in the catch-penny sheets alluded to, of Richard Crowninshield and a young lady, said to have resided in South-Carolina. The printer has wisely concealed his name.—*Bost. Galaxy.*

It is said in the *Journal du Commerce*, that the minister-plenipotentiary of the United States, was among the first diplomatic personages who paid their respects to the Lieutenant-General of the kingdom.

The census of Richmond, Virginia, is as follows:—Whites, 7443; slaves, 6351; free people of colour, 1958; making 16,051 in the whole. The whites in this city have multiplied 20 per cent; the slaves 44 per cent; the people of colour 53 per cent.

The reported death of Mrs. Rebecca S. Berrian, at Baltimore, is without foundation. The attorney-general of the United States had the misfortune to lose his wife two years ago, and has not since been married.

The Governor and Council of Massachusetts, have appointed Tuesday the 28th inst. for the execution of John Francis Knapp, at Salem.

William Lee, king of the gipsies, died recently in England, aged 105 years.

MARRIED,

At New-Hartford, on Monday evening the 15th inst. by Rev. Mr. Adams, Mr. *Cyrus Ingalls*, merchant, of Peterborough, N. H. to Miss *Mary Dakin*, eldest daughter of Samuel Dakin, Esq. of the former place.

At the same place, on Tuesday evening last, by Rev. Mr. Adams, Mr. *Charles L. Fairbanks*, to Miss *Sarah Ann Gilmore*, daughter of Mr. Robert Gilmore.

At Mexico, on Thursday the 9th inst. by Rev. Mr. Dixon, Mr. *Ora Bangs*, of Richland, to Miss *Phebe Beebe*, of Mexico.

DEATHS.

At Peru, Tompkins county, on the 28th ult. Rev. *John Alexander*, a missionary in the service of the Home Missionary Society, aged 64. He was pre-eminently a man of God. His fidelity stood unshaken by adversity, untainted by the breath of calumny. As a man, he was kindly affectionate; as a friend, steadfast and sincere. As a minister of Christ, to which service much of his life had been consecrated, he was ever at his post. He was firm, unwavering, inflexible. Unostentatious, and unaspiring, he seemed peculiarly fitted for the sphere of labour assigned him by the Lord of the vineyard.—Through his instrumentality, "*to the poor, the gospel was preached.*" Rigid in his economy, content with food and raiment of the coarser sort, he was enabled to prosecute his labours, amidst discouragements, embarrassments, and perplexities, which would have driven from the field or paralysed a man of ordinary perseverance. He trusted in God, and was not dismayed. It pleased the great Head of the Church to continue the labours of his servant almost to the closing scene of life. Having preached four sermons, and visited from house to house among his parishioners, the last week of his earthly pilgrimage, he was suddenly called to enter into that rest, which remaineth for the people of God. When such a servant is called from the field, who would not cry, "Help, Lord, for the godly man ceaseth."—*Comm.*

In Buffalo, on the 8th inst. Capt. *Myndert M. Dox*, formerly collector of that port, aged 42.

In Ithaca, on the 8th inst. Capt. *Benjamin Pelton*, aged 78. He was an officer of the revolution; was with Montgomery in the attack on Quebec, and was near that gallant officer when he received his mortal wound. He also participated in the capture of Burgoyne, and was in many other engagements during the war.

In Geneva, on the 12th inst. Mrs. *Margaret Prouty*, wife of Mr. Phineas Prouty, and daughter of the late Rev. Nicholas Van Vranken, of Fishkill, aged 34.

In Waltham, Mass. on the 9th inst. *Edward Jackson Lowell*, Esq. of Boston, counseller at law, aged 25, youngest son of the late Francis C. Lowell, Esq.

In St. Albans, Vt. on the 31st ult. Hon. *Seth Wetmore*, aged 61.

NOTICE.

An adjourned meeting of the Presbytery of Oneida will be held at Holland Patent, on Tuesday the 28th inst. at 5 o'clock, P. M. Rev. S. W. Burritt will be installed over the presbyterian congregation of that place on the following day, in the forenoon.

R. EVERETT, *S. Clerk.*

NOTICE.

The Annual Fair of the Ladies' Society for the benefit of the Orphan Asylum, will be held this week, on Thursday, at 10 o'clock, A. M. at the new building adjoining Mr. Bagg's tavern. *Sept.* 21, 1830.

The Synod of Geneva will hold its annual meeting at Salina, on the first Tuesday in October next, at 4 o'clock, P. M. The Stated Clerks of the Presbytery within its bounds are particularly requested to see that their presbyterial reports, and their narratives of the state of religion, are forwarded to Synod at Salina.

TIMOTHY STOW, Stated Clerk.

Elbridge, Sept. 6, 1830.

NOTICE.

The Christian Almanack, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavour to get it at least into every christian family. To those who purchase 100 copies, the price is $3.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society, Utica."

PARIS ACADEMY.

THE winter term in this Institution is to commence the first Monday in October. It is a prominent object to give *thorough* instruction in every branch usually taught in Academies, and to give special advantages to those who wish to become acquainted with the business of *school-keeping*. The price of board, lodging, and room, in good families, is one dollar and twenty-five cents per week. Such of the students as wished to labour a part of their time, have heretofore had opportunity; and more work has been offered, than they have needed. WILLIAM R. WEEKS.

Paris-Hill, Sept. 10, 1830. 37w3

JOHNSTOWN ACADEMY.

Rev. GILBERT MORGAN, A. M. Principal.

COURSE *of Studies.*—1. The Latin & Greek Languages, with their history, antiquities and literature. 2. Arithmetic, Algebra, Geometry, and Mixed Mathematics. 3. Rhetoric, Mental, Moral and Natural Philosophy. 4. The English Language, and the branches which constitute a good English education, will receive special cultivation.

Terms & Vacations.—The year is divided into three terms of fifteen weeks. The first begins on the first Monday of January; the second, on the fourth Monday of April; the third, on the second Monday of September.

Expenses.—Tuition is six dollars a term. Boarding and room for study, from one dollar to one and a half.

The village is remarkable for health and pleasantness. The Trustees place confidence in the ability and integrity of their Principal, and can recommend the institution to the friends of sound learning, especially to young men preparing for the higher classes of college, or immediately for the duties of life. Persons wishing more particular information, are referred to—

Rev. Eliphalet Nott, D. D. President Union College.
Rev. R. Proudfit, D. D. Professor of the Languages.
B. F. Joslin, M. D. Prof. Math. and Nat. Philosophy.
Hon. Chief Justice Savage.
T. Romeyn Beck, M. D. Principal Albany Academy.
A. Crittenden, A. M. Prin. Alb. Female Academy.
Rev. Wm. B. Sprague, D. D. 2d Pres. ch. Albany.
Rev. John Ludlow, D. D. Dutch reformed Do.
Rev. B. F. Welch, Baptist church Do.
Rev. J. R. Peters, Sec'ry Am. Home Miss. Society.
Rev. J. C. Brigham, Sec'ry Am. Bible Society.
Rev. Mark Tucker, Troy. Rev. Elisha Yale, Kingsborough. Rev. James Wood, Amsterdam. Rev. Henry S. Weed, Albany. Rev. S. C. Aikin, and Rev. Ralph Rushman, Utica. By order of the Board.

DANIEL CADY, President.

Johnstown, Sept. 9, 1830. 37w3

NOTICE.

THE copartnership heretofore existing between *Jared E. Warner* and *Sylvanus Harvey*, was dissolved by mutual consent, on the 17th ultimo.

JARED E. WARNER.
SYLVANUS HARVEY.

JARED E. WARNER and ALBERT SOUTHMAYD, having formed a copartnership, will continue the *Drug, Dye-Stuff*, and *Paint Business*, at the old Stand of WARNER & HARVEY, under the firm of WARNER & SOUTHMAYD.

Utica, Sept. 6, 1830. 36w6

WARNER & SOUTHMAYD,

HAVE just received, at the old Stand of WARNER & HARVEY, a supply of DRUGS and MEDICINES, DYE-STUFFS, PAINTS and OIL; among which are the following:—

Logwood, Nicaraugua, Camwood, Fustic, Superior Bengal & Float Indigo, Madder, Alum, Copperas, Blue Vitriol, Verdigris, Annatto, Rocoa, Woad, Cudbear, Press Papers, Tenter-Hooks, White & red Lead, Venetian Red, Vermilion, French & Chrome Yellow, Spanish & Paris White, Chrome Green, Gold & silver Leaf, Bronze, Linseed & Sperm Oil, Copal Varnish, Spirits Turpentine, Paint Brushes, Gum Shellac, Gum Copal, Opium, Camphor, Myrrh, Acetate Morphine, Iodine, Strychnine, Hydriodate Potash, Blue Pill English, &c. &c.; comprising as complete an assortment of genuine articles as can be found in the village; which are offered at wholesale or retail, on reasonable terms.

Also, for sale as above, a few reams superior SAND PAPER. *Utica, Sept.* 6, 1830. 36w3

SEMINARY FOR YOUNG LADIES.

THE next term of instruction in this Seminary will commence on Wednesday, the 29th day of September instant, and will continue thirteen weeks. For the benefit of pupils, as well as the convenience of the teachers, those who intend to join the Seminary are desired to do so, at the commencement of the Term.

S. WHITTELSEY, Principal.

Utica, Sept. 6, 1830. 36w3

WHITESBOROUGH ACADEMY.

THE next term of this School, under the care of Mr. H. BLODGET, will commence on Thursday, the 16th of September inst. The character of Mr. B. as an instructor, has been fully realised; and the Trustees can with confidence recommend it as an institution worthy of the attention of parents, who wish to give their children advantages of scientific and moral instruction. Board can be obtained in good families, at 1?s per week. Five or six boys can be accommodated with board in the same family with the Teacher.

By order of the Trustees,

LEWIS BERRY, *Clerk.*

Whitesborough, Sept. 3, 1830. 36w3

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fourteen weeks. Medical degrees are conferred at the close of the lectures, in December, and at the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The examination for Medical Degrees begins on the Wednesday preceding the close of the lecture term. Dissertations must be lodged with the Dean of the Faculty at least four weeks before the commencement. The Trustees have made ample provision for the accommodation of students, and are increasing the advantages for a thorough and complete medical education. The Lectures will be delivered by

H. H. CHILDS, M. D. *Theory and Practice of Medicine.*
S. W. WILLIAMS, M. D. *Medical Jurisprudence.*
S. P. WHITE, M. D. *Theoretical and Operative Surgery.*
C. B. COVENTRY, M. D. *Materia Medica and Obstetricks.*
W. PARKER, M. D. *Anatomy and Physiology.*
C. DEWEY, M. D. *Chemistry, Botany, and Natural Philosophy.*

Matriculation Ticket, $3. Lecture Fee, $40. Graduation, $12. Library $1. Board, including washing, lodging, and room, $1,75 a week.

By order of the Trustees, S. M. McKAY, *Sec'ry.*

Pittsfield, Mass. July 26, 1830. 36w6

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.

PARKER & HASTINGS,
April 27, 1880. No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,

By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.

Utica, April 27, 1830. 17

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by

April 6, 1830. [14] PARKER & HASTINGS.

POETRY AND MUSIC.

From the Episcopal Watchman.

EVENING PRAYER.

Mark the reluctant step; how slow it drags
To greet the holy rite of evening prayer!
How little cares the heart about the task
That custom has impos'd, but hard to bear!

The thrilling note of music must be stopt,
The unfinish'd novel must be laid away,
The sleeper must be woke, on sofa stretch'd,
To hear a chapter read, and some one pray.

All nod ten minutes, tedious minutes those,
When they must serve their God, themselves forget.
Is this the free-will offering of the heart?
Will God this solemn mockery accept?

Yet oft, alas! no better gifts we bring?
No holy love inflames our heartless prayer;
No sighs for heaven, no tears for deepest sin,
Nought but the empty form is offer'd there.

'Tis true, we bend before the Throne of Grace,
But we forget the King who listens there.
His ear *will* hear, though but the lips are mov'd,
And sad acceptance he will give our prayer.

"I am not mock'd," offended Goodness cries;
My arm is bar'd in wrath, and will revenge
The solemn insult harden'd man dares give;
The threats of heaven, no earthly power can change.

Oh! while we may, in suppliance let us bend,
And plead for pardon in a Saviour's name;
Forgive, O, God! our coldness and our guilt,
Kindle anew our altar's dying flame.

Boston, July 29, 1830. B. S. B.

ANTHEMS AND SET PIECES.—No. II.

Having glanced at the general principles of sacred music in its threefold character, we proceed to the examination of specimens.

1st. Purcell's anthem, "O GIVE THANKS." This anthem is found in the beginning of the Old Colony Collection, first edition, published in Boston. This specimen is chiefly valuable, as it shows the manner of a composer, whose works, though once the delight and wonder of the age in which he lived, have long since been laid aside. His anthems are still praised, but seldom, if ever, sung. The specimen we have named, however, is not one of the best of them; nor can we for a moment suppose that the harmony here found is a correct transcript from the original. The publishers, we presume, adopted, without correction, the copy which was furnished by Williams & Tansur. The harmony, as we here find it, shows, occasionally, somewhat of Purcell's best manner, intermigled with much that is inaccurate, and a good deal that is common place. The piece, set as it is, to the words, "O give thanks unto the Lord," &c. purports to have been designed as devotional. Yet such have been the changes and improvements in music since the days of Purcell, that the very commencement of the piece assumes almost the exact style of burlesque.—What might two centuries ago have appeared solemn, is in this instance perfectly ridiculous, particularly the management of the interjection *O*. Proceeding in triple time, two parts move in a long train of slurred notes, as if they might be mimicking the cries of some baby-faced personage; while at each rising of the hand, just where there ought to be no accent, two other parts give out a single exclamation, *Oh*, as if some sudden spasm had struck them.

Originally, in Purcell's day, accents were little regarded, and words still less; while slurred passages, or long divisions, as they are technically termed, were all the rage. This circumstance, while it explains the original power of this celebrated piece, shows what changes have been effected in the method of treating words which form the basis of sacred song.

The rest of the anthem is less remarkable. "For he is gracious," forms a short strain of itself, which is truly expressive of tenderness. The next member of the sentence, however, "and his mercy endureth forever," is improperly made the basis of a separate strain, as if it had no special connection in the sentence; and by the employment of fugue, modulations, &c. the words are mingled, and the sense confounded. This was a common sin of Purcell's times; and he himself began the work of reformation, which is not even yet completed. The following strain shows little else than the ancient fondness for slurred passages. Modern vocalists cannot succeed in giving it a solemn expression. The next following strain has, in some respects, more power; but the anthem, as a whole, has outlived its usefulness. The musical student may learn much even from such specimens.—But they should never receive a public rehearsal, in a promiscuous christian assembly. This point of discrimination is one which is of great practical importance.

MISCELLANEOUS.

From the New-York Observer.

ANECDOTE OF A POOR NEGRO.

Rev. C. C. Smith, at the late anniversary meeting of the British and Foreign Seamen's and Soldiers' Friend Society, related the following anecdote of a poor negro on the coast of Africa. It was communicated to Mr. S. by a gentleman who called on him not long since, with a donation of £20 for the Society:—

"A poor negro, who felt some concern about his soul, applied to his priest, who gave him various directions, which were all unavailing. He was so distressed in his mind, that he wandered about from place to place, without meeting with any thing to comfort him. One day, as he was sitting in a solitary manner on the beach, some English sailors came ashore to get water. As they were rolling the cask along, one of them heard the moaning of the poor negro, and going up to him, said, "Halloo, shipmate! what's the matter with you?" The negro began to tell his tale of wo, in broken language, but was hastily interrupted by the sailor exclaiming, "Oh, I see what's the matter with you; you must go to England, and there you'll hear of the Christian's God, who paid the debt." These words were spoken in a careless and thoughtless manner, but they made an impression on the mind of the negro, and he determined to proceed to England. He travelled a great many miles until he came to an English settlement, where he got leave to work his passage over in a ship that was lying there.—During the voyage he would frequently approach one sailor and another, and say with great simplicity, in a plaintive tone, "Please, massa, you tell me where Christian's God, dat pay de debt?" The seamen, who it appears were all irreligious, only laughed at him, and concluded that he was mad. The ship arrived at London, and the negro was put on shore at Wapping. Having no money to receive, he wandered from street to street, and whenever he could catch a single passenger, he would stop and say in the most melancholy manner, "Please, massa, you tell poor black man where Christian's God, dat pay de debt?" Some told him to go about his business, some gave him money, and others supposing him to be deranged, passed on; but he met no one to answer his question. In this manner he continued to stroll about as devoid of comfort in England as in his own land; and frequently would he steal down some by-place, and give vent to his soul in accents like these: "Ah! me no hear of Christian's God; dat paid de debt; me walk, walk, day, day; but me no hear. White man tell me in Africa, go to England, but me no find; me go back; me die dere." He saw some people on the Sabbath going into a large house, which he concluded was the temple of the Christian's God; he followed them, he heard a sermon, but he heard nothing about Christ. It was all unintelligible to him, and he still remained the subject of despondency, and still went mourning about. A gentleman accidentally overheard him one day, while he was complaining to himself of his unsuccessful inquiry after the Christian's God. He spoke to him, and directed him to go to such a place that evening, and there he would hear of the Christian's God. He went, and heard a sermon by that gentleman, on the suretiship of Christ, in which he described sin as a debt, and Christ as paying it, and the price he paid, and that he was ascended up to heaven, and had sent him, the preacher, to say to all, "Come unto me all ye that labour," &c. Long before he came to the close of his sermon, the Spirit of God had been pleased to touch the heart of the poor negro and to enlighten his mind; he started up in his pew, but without making any noise, and in a whispering tone was heard by the persons near him to say, while he clasped his hands together, and the tearsr an down his sable cheeks, "Me have found him! me have found him! the Christian's God, dat paid de debt!" After the service the minister had some conversation with him, and was rejoiced at the state of his mind. An opportunity was afterwards taken to send him back to Africa."

From the Rochester Observer.

FIVE POINTS.

To our inquiries, whether the business of the police had been increased at the "Five Points," by the lectures of Fanny Wright & Co., the editor of the Commercial Advertiser says, "We can entertain no doubt of the fact, though the followers of that firm were in general candidates for the penitentiary, before Fanny began to preach to them. Though we thought her metaphysics as harmless as nonsensical, any doctrine which destroys the sanction of morals, and is constantly dinned into their ears, will have its effect with some weak people, who might have been on the fence as to character, and some such converts have no doubt been caught in the occasional hauls made by the police drag-net, under Alderman Strong's management."

This is about what we expected, and is, we have no doubt, the most favourable light in which the influence of these lectures can be viewed. But what must we think of that system of morality, which instead of exalting and improving the characters to whom it is preached, and who have become its professed converts, are sunk still lower in vice and corruption? Could this same population be brought to hear with the same complacency the religion of Jesus Christ preached in its power and simplicity, think you that their characters would not be improved?—Let a Whitfield obtain among these degraded beings the same popularity that is enjoyed by these apostles of corruption, and we should no longer hear of fifty or a hundred prostitutes of all colours, with their companions in iniquity, being daily caught in the "*Police Drag-Net.*"

INEFFECTUAL PRAYER.

It is apparent from the scriptures that God will not answer the prayers of slothful servants. And yet how many long prayers are daily made by professing Christians, who are inert, selfish, and opposed to active exertions. Such prayers are surely idle breath. Better spend half or two-thirds of the time now devoted to such prayer, to active benevolence; and then you will do good to men, and call down the divine blessing.—That "praying breath was never spent in vain," is most true; but we hold that inactive professors do not in reality pray; they only *say* their prayers.—*Evangelist.*

INCONSISTENCY.

When do you leave for home? inquired a person in this city, of one who lived at a distance. "In Saturday's steam-boat," was the reply. Why, that boat will arrive at P. on the Sabbath, and surely you do not intend to violate that day. "No, I keep Sunday. *I never leave home to travel on Sunday;* but going towards home is a different affair." Ah! Is it so? Then the commandment would read, "Remember the Sabbath day to keep it holy—when you are at home." How many Sabbath breakers there are who attempt to pacify their consciences by such silly excuses. The Lord knows them.—*ib.*

DOING SOMETHING.

It has been truly said, that almost any conscientious and enlightened man could, by steadily pursuing a benevolent object, accomplish wonders, and make his name and works known and felt in distant parts of the globe. But a large part of life, even of the benevolently disposed, is lost for want of system, setting about things, and bringing something to pass. Let every Christian resolve, in the fear of the Lord, that he will *do something* for the cause of God and man every day of his life; let him keep a record of what he accomplishes for his personal use; let him pray and labour, never tiring; and he will soon find, humble though his rank and name may be, that he is exerting an influence that will move society, and be regarded with favour in heaven.—*ib.*

"Deem that day lost, whose setting sun
Records no worthy action done."—COWPER.

THE WAY TO DO IT.

A young lady commenced a tour of active duty in a street in this city lately, with a view to *do something* for the cause of the Redeemer. She devoted a whole day to visiting the poor; and the following statistics show the result of the day's labour. Visited forty families; found fifteen children who did not attend any Sabbath school, and who engaged to go; seven families that would be pleased to receive visits from her minister; and twelve families, having no regular place for public worship, who promised to attend. Reader! the field of usefulness, in the city and in the country, is extensive; the labourers are few; by active and judicious efforts, you can do much to enlighten and save dying sinners; then "go thou and do likewise."—*ib.*

NO FRIENDSHIP IN TRADE.

This abominable sentiment seems to have gained a lodging in the breasts of many professing Christians. What! no friendship in trade? Is this following the "golden rule?" Does the man who adopts this heathenish maxim obey the Redeemer, who taught us to love our neighbour as ourselves? No, no. Let the true Christian be the friend of all men, do to others as he could wish they should do to him, and cherish the divine injunction of treating others with sincerity and good will. "No Friendship in Trade," is the motto of Satan, the father of selfishness and of lies; but the Christian's motto is far different, he is taught to "Love as Brethren."—*ib.*

LITERARY AND SCIENTIFIC.

AMERICAN INSTITUTE OF INSTRUCTION.

We copy the following constitution and list of officers of this institution from the Education Reporter:—

CONSTITUTION.

Article I.—*Name and Object.*

1. The Society shall be known by the title of the *American Institute of Instruction.* Its object shall be the diffusion of useful knowledge in regard to instruction.

Article II.—*Members.*

1. Any gentleman of good moral character, interested in the subject of education, may become a member of this institute, by signing this constitution, and paying at the time of his admission, a fee of one dollar.

2. An annual assessment of one dollar shall be laid upon each member, by neglecting to pay which, for more than one year after due notice from the Treasurer, he shall cease to be a member of the Society.

3. Any gentleman, by paying at one time the sum of twenty dollars, shall become a member of the institute for life, and be exempted from all future assessments.

4. Honorary members may be elected by the institute, at the recommendation of two thirds of the Directors, present at any stated meeting of that Board.

5. For dishonourable or immoral conduct, a member may be dismissed from the Society, by a vote of two thirds of the members present at any regular meeting.

6. Ladies, engaged in the business of instruction, shall be invited to hear the annual address, lectures, and reports of committees on subjects of education.

Article III.—*Meetings.*

1. The annual meeting of the institute shall be held at Boston, on the Thursday next preceding the last Wednesday in August, at such place and hour as the Board of Directors shall order.

2. Special meetings may be called by the Directors.

3. Due notice of the meetings of the Society shall be given in the public journals.

Article IV.—*Officers.*

1. The officers of the Society shall be a President, a Vice-President for each of the states in New-England which may be represented in the institute, a Recording-Secretary, two Corresponding-Secretaries, a Treasurer, three Curators, three Censors, and twelve Counsellors, who shall constitute a Board of Directors.

2. The officers shall be elected annually, in August.

Article V.—*Duties of Officers.*

1. The President, or, in his absense, one of the Vice-Presidents, or in their absence, a President pro tempore, shall preside at the meetings of the institute.

2. The Recording-Secretary shall notify all meetings of the Society, and of the Board of Directors, and he shall keep a record of their transactions.

3. The Corresponding-Secretaries, subject to the order of the Board of Directors, shall be the organs of communication with other Societies and with individuals.

4. The Treasurer shall collect and receive all monies of the institute, and shall render an accurate statement of his receipts and payments, annually, and whenever called upon by the Board of Directors; to whom he shall give such bonds for the faithful performance of his duty, as they shall require. He shall make no payment except to their order.

5. To the Board of Directors shall be entrusted the general interests of the Society, with authority to devise and carry into execution such measures, as may promote its objects. It shall be their duty to appoint some suitable person to deliver an address before the institute at their annual meeting; to select competent persons to serve on standing committees, or to deliver lectures, on such subjects relating to education, as they may deem expedient and useful; to collect such facts as may promote the general objects of the Society; and to provide convenient accommodations for the meetings. They shall, at the annual meeting, exhibit their records and report to the institute.

They shall have power to fill vacancies in their Board, from members of the Society, and make by-laws for its government.

6. It shall be the particular duty of the Curators to select books, and take charge of the library of the institute.

7. The Censors shall have authority to procure for publication the annual address and lectures.

It shall be their duty to examine the annual reports of the standing committees, and to publish such of them as, in their estimation, may tend to throw light on the subject of education, and aid the faithful instructor in the discharge of his duty.

8. It shall be the duty of the President, the Vice-Presidents, and Counsellors, severally, to recommend to the consideration of the Board of Directors, such subjects of inquiry, as, in their opinion, may best advance the great objects of the institute.

9. Stated meetings of the Board of Directors, shall be held at Boston on the first Wednesday in January; on the last Wednesday in May; and on the day next preceding that of the annual meeting of the institute.

Article VI.—*By-Laws and Amendments.*

1. By-laws, not repugnant to the constitution, may be adopted at any regular meeting.

2. This constitution may be altered or amended, by a vote of two thirds of the members present at the annual meeting, provided two thirds of the Directors present at a stated meeting shall agree to recommend the proposed alteration or amendment.

OFFICERS FOR THE ENSUING YEAR.

President.—Rev. Francis Wayland, Jun. D. D. President of B. U. Providence, R. I.

Vice-Presidents.—Hon. Wm. B. Calhoun, Springfield. Hon. Wm. Sullivan, L. L. D. Boston. John Adams, Andover. Dr. John Park, Boston. Rev. Nathan Lord, D. D. President of Dartmouth College, Hanover, N. H. Rev. Thos. H. Gallaudet, Hartford, Ct. Rev. Andrew Yates, D. D. Chittenango, N. Y. Hon. Theodore Frelinghuysen, Newark, N. J. Roberts Vaux, Philadelphia, Pa. Prof. W. C. Fowler, Middlebury, Vt. Reuben Haines, Germantown, Pa. Rev. Benjamin O. Peers, Lexington, Ky. Nathan Guildford, Cincinnati, Ohio.

Recording Secretary.—Gideon F. Thayer, Boston.

Corresponding Secretaries.—Rev. Wm. C. Woodbridge, Hartford, Ct. Solomon P. Miles, Boston.

Treasurer.—Benjamin D. Emerson, Boston.

Curators.—Abraham Andrews, Boston. Josiah Holbrook, Boston. Wm. Russell, Milton.

Censors.—Eben'r Baily, Jacob Abbot, Geo. B. Emerson, Boston.

Counsellors.—Wm. J. Adams, New-York. J. G. Carter, Lancaster, Mass. Rev. Joseph Emerson, Weathersfield, Ct. C. C. Felton, Cambridge, Mass. Wm. Forest, New-York. Walter R. Johnson, Philadelphia, Pa. J. Kingsbury, Providence, R. I. Prof. Samuel P. Newman, Brunswick, Me. H. K. Oliver, Salem, Mass. Asa Rand, Boston. O. A. Shaw, Richmond, Va. Rev. E. White, John's Island, S. C.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 2000lbs.	$108 25a	Sole, oak tanned, lb.	20a25
Pearl do.	116 12a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	10a13	*Provisions.*	
Louisiana	11a14	Beef, mess, bbl.	9 50a9 75
Alabama	10a13	—— prime	6 25a6 75
Feathers.		Pork, mess	13 50a14 50
Live American	34a36	—— prime	9 75a10 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 25a2 37	Butter, N.Y. dairy	12a15
Scale	1 50a	Hog's Lard	10a12
Pickled, bbl.	2 50a3 00	Cheese	6a8
Mackarel, No. 1	5 00a	*Rice.*	
Shad, Con. mess	8 50a8 75	Prime, 100lbs.	2 25a2 75
Herring	2 87a2 94	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 12a5 25	Havana, white, lb.	11a14
Western (canal)	5 25a5 50	—— brown	8a9
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow.*	
—— western	1 06a1 10	American, lb.	6a7
Rye	64a65	*Teas.*	
Corn, north yellow	58a60	Bohea, lb.	32a34
Oats	28a36	Souchong	44a75
Barley	66a68	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a22
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a2 25
Scantling, pine	15 00a16 00	Port	75a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	82a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	25 00a30 00	—— pulled	50a60
Staves, pipe	42 00a43 00	Common	18a25
—— hhd.	33 00a34 00	Spinning	18a33
—— bbl.	25 00a26 00	American Hatter's	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

HITCHCOCK'S NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headach, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

STATE OF NEW-YORK.

SECRETARY'S OFFICE, Albany, July 22, 1830.—SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

To the Sheriff of Oneida County.

N. B.—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

Sheriff's Office, Oneida County, August 6th, 1830.

The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.

34 JOHN E. HINMAN, Sheriff.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest wi'l be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September,* 1330.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Utica, February, 1830. 51

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.